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MINUTES

OF A

DISCUSSION ON THE QUESTION

"Is the punishment of the wicked absolutely eternal? or is it only a temporal punishment in this world, for their good, and to be succeeded by eternal happiness after death?"

BETWEEN

REV. ABNER KNEELAND,

AND

REV. W. L. M'CALLA,

WHICH COMMENCED

At the First Independent Church of Christ,

CALLED UNIVERSALIST,

IN LOMBARD STREET, PHILADELPHIA,

On Tuesday morning, July 13th, and concluded on the evening of Friday following.

Taken in Short-Hand, by

R. L. JENNINGS.

Printed for the Publisher.

1824.

Eastern District of Pennsylvania, to wit:

BE it remembered, that on the nineteenth day of July, in the forty-eighth year of the Independence of the United States of America, A. D. 1824, R. L. JENNINGS, of the said District, hath deposited in this office the Title of a Book, the right whereof he claims as Proprietor, in the words following, to wit:

"MINUTES of a Discussion on the Question, "Is the punishment of the wicked absolutely eternal? or is it only a temporal punishment in this world, for their good, and to be succeeded by eternal happiness after death?" between Rev. Abner Kneeland and Rev. William M'Calla, which commenced at the First Independent Church of Christ, called Universalist, in Lombard street, Philadelphia, on Tuesday morning, July 13th, and concluded on the evening of Friday following."

In conformity to the act of the Congress of the United States, intituled, "An act for the Encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such Copies, during the times therein mentioned"- and also to the act, entitled, "an act for the encouragement of Learning by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such Copies, during the time therein mentioned," and extending the Benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,

Clerk of the Eastern District of Pennsylvania.

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INTRODUCTION.

On the third day of July, Anno Domini, 1824, the following letter was left at the house of Mr. Kneeland, No. 31, South Second street, Philadelphia.

No. 1.

Mr. KNEELAND,

It is said that the Universalists have two Churches in this city, and there is a report in circulation that permission has been asked and obtained for me to preach in one of them. If I ever gave leave to any of my friends to make this request for me, (which is quite probable,) it was done inadvertently. But as it was granted, I take this opportunity of acknowledging the favour, and of informing you, or your friends through you, that for the present, the acceptance of it is declined.—This is done, not from a belief that it is unlawful to preach our distinguishing doctrines in such a place, but because I prefer coming in contact with you, in a manner which has hitherto been more agreeable to your wishes. I am informed that you have discussed the most prominent question in your creed with several laymen, and that you have, privately and publicly, given verbal and written invitations to the clergy in general, to defend their faith in public debate. This general invitation was published, perhaps, in the first edition of your "Lectures on the doctrine of Universal Benevolence," in 1819. You tell us that this was not noticed. In the preface of your 2d edition, in the present year, you inform us, that "this is considered as a silent acknowledgment that, in the opinion of the clergy generally, the work is unanswerable: otherwise, being so often and so respectfully called upon to consider the doctrine and arguments here advanced, and point out the errors, if there be any, it is difficult to account for their silence on this subject." Subsequently, in page 198, you inform us in a note, that your principles were published in New Hampshire, in 1805, and New-York, 1816.—"And at each publication the learned clergy have been respectfully called upon to shew wherein these statements are incorrect. They have not seen fit to do it, and it is believed, for this good reason, because they know the statements are true." Accordingly, in the preface of this 2d edition, "The author, once more, respectfully invites and entreats the clergy of other denominations, or some one of them, the more learned the better, to discuss this important subject

with him; and to point out to him and the public, the supposed errors of the following work."

When your friends witness your great anxiety to submit your sentiments to unlimited investigation by word or writing, in private or in public, they admire and praise your candour and magnanimity, in proportion as they condemn our reluctance to encounter you. It is to be hoped that we shall not now change sides, and that a willingness on our part shall not cool your ardour for the contest. If God spare my life, it appears probable that I shall labour for some time in the city. Without any claims to superior learning, I do, after prayer and mature deliberation, feel disposed to comply with your reasonable requisition, and to gratify your repeated and urgent entreaties for a public discussion. That this may be prosecuted to advantage, it should be done in an orderly manner, according to a plan previously arranged. If you agree to such a measure, I should be glad, if, in your answer to this letter, you would give me the precise point which you mean to defend, in opposition to the absolute eternity of the sinner's future punishment.—Do you plead for the annihilation of the wicked, as the Destructionists do? Do you believe in their restoration to heaven after being punished in hell? And if so, do you believe this punishment to be gratuitous, disciplinary, penitentiary, or satisfactory? Or do you believe that they are all, without going to hell, saved at death, or at the general resurrection, after receiving condign punishment on earth, or after receiving, not a condign, but a gratuitous, a penitentiary, or a disciplinary punishment? It is hoped that your answer, as soon as convenient, will prepare the way for a speedy meeting. W. L. M'CALLA.

Philadelphia, 69 *North Third st. July* 2, 1824.

Mr. Abner Kneeland.

No. 2.

Mr. M'Calla,

Your letter of July 2d was received during my absence. I returned from New York last evening, and embrace the first opportunity this morning to reply. You are under an entire mistake, sir, in supposing that I have "privately and publicly given verbal and written invitations to the clergy in general to defend their faith in public debate." I have never solicited a public debate with any man, either clergyman or layman, unless what I have written in the preface to the second edition to my lectures can be so construed. And even there the discussion is limited to the supposed errors of that work; at the same time nothing is said about a public debate. My ideas are before the public, in print, and if any important errors are contained in them, I expect they will be pointed out to me and the public in the same way; namely, from the press. That I have discussed some important doctrinal points with laymen, in a society instituted for that purpose, is true; and I wish to have

it distinctly understood, that while I have never solicited a public debate with any man, I have never declined one, and should I now come in "contact" with a clergyman, in this way, it would not be the first time. What I have solicited, is to have the supposed errors of my Lectures pointed out: If that is to be the subject, the discussion must be limited to what is there written.

Should the subject of the Lectures be waved, (to which I have no objection,) I should come to the main question at once, namely, Does the law of God require that sin, committed here in time, and in this state of mortality, should be punished in eternity, or beyond *death*, meaning to be understood by that term, a dissolution of this mortal existence? I shall deny the existence of any such law, and consequently of any such punishment. Hence we should have no occasion to discuss either the nature or the duration of punishment, unless the fact can first be proved. I shall contend, however, that no punishment, as coming from God will be incompatible with infinite and divine love to the individual that is punished. A. KNEELAND.

Philadelphia, 31 *South Second st. July* 7, 1824.

Mr. W. L. M'Calla.

No. 3.

Mr. KNEELAND,

Yours of yesterday has been duly received. You inform me that you have "never solicited a public debate with any man," though you "have never declined one;" and that you have, before now, come in contact, in this way, both with the laity and the clergy. As you profess a willingness to do the same again we will leave the community to judge whether all that you have said and done, and written and published, will amount to an invitation or not.

As we have soon agreed to meet, the preliminary regulations need not occasion much delay. I would propose the following:

Rules of conference adopted and signed this day of 1824, *in the city of Philadelphia, by Abner Kneeland and W. L. M'Calla. Duplicates given to the parties:*

1. The proposition for discussion shall be as follows; viz. Is the future punishment of the wicked absolutely eternal? or is it only a temporal punishment in this world, for their good, and to be succeeded by eternal happiness after death?

2. Each speaker shall be entitled to an alternate address of thirty minutes, and no longer, unless the other party wave his right.

3. The discussion shall be moderated by three men, each of the parties choosing one, and these two a third, who shall be considered the President of the Bench.

4. The discussion shall (God willing,) commence on the inst. at the Church, at half past 9 o'clock, A. M. and continue if necessary until noon. It shall, if necessary, be resumed at 4 and continue until half after 6, and so on from day to day until both parties are satisfied.

5. The debate shall be opened and closed by one party in the forenoon and another in the afternoon. And in case of a continuance, the party who relinquished this privilege on the morning of the first day, shall, if requiring it, enjoy it on the morning of the second; and so on.

The only difficulty likely to occur in the consideration of the above rules is in the first of them, which settles the subject of discussion. In your letter you propose a question for debate, without which you say "we should have no occasion to discuss either the nature or the duration of punishment." To this I answer that the duration of punishment is the very point in question between us, and the only one on which I am willing to meet you: and of course I should not wish to turn my attention to one which would exclude it. This is the very feature which distinguishes the Universalists from other sects. And remember, Sir, that you are called a Universalist preacher, your book is on universal benevolence, and it was addressed to the Universalist church. The fact that this book treats principally on the *duration of punishment*, was the reason of its invitation being accepted. If it should now be postponed for another, you may afterward introduce another and another without end. Some would suspect this to be a plan of procuring an indefinite postponement of a question which you profess a great willingness to discuss.

But let us see whether you have not done injustice to your own question. Without its accompanying explanation it reads as follows; viz. "Does the law of God require that sin committed here in time, and in this state of mortality should be punished in eternity or beyond death?" This is a question about eternal punishment; and how you could investigate it, and at the same time have no occasion to discuss either the nature or the *duration* of punishment," I am at a loss to know. *The duration of punishment* is the very jet of the question, and I would freely undertake to discuss it, were it not for the very reason which (as some would suspect) induced you to propose it. That reason is, that this question is an attempt to preclude me from the benefit of all but one argument, and that thought to be the weakest one of many arguments by which our opinion is supported. You would not permit me to confine you to one argument any more than to one text, and a persevering attempt to do either would be easily understood by those friends who have so long, admired your polemical prowess.

The question as stated in the above rules does justice to you and myself. It trammels neither, but leaves each at liberty to manage his cause in his own way. It is hoped, therefore, that there will be no farther difficulty about the investigation of questions confessedly irrelevant to the subject; especially as the discussion of such questions was

never made a pre-requisite to your former debates with either laymen or clergymen.

As the young men's Missionary Society have sent me an appointment which may soon be accepted, it is but right to inform you that this correspondence was undertaken on my own motion, after asking counsel of God, and of course, is not to be considered as attaching any responsibility to the Missionary Society or to the Clergy of the city.

W. L. M'CALLA.

Philadelphia, 69 *North Third st. July* 8, 1824.

Mr. Abner Kneeland.

Mr. M'Calla,

Yours of this morning, proposing a conference, or public debate, has been received, and now lays before me. I hereby accept your proposals, and agree to the arrangement, with the exception of a single word, entirely unnecessary on your part, and which involves a main question with me. I mean the word future in connexion with punishment. The reason why I wish to exclude this word from the proposition, may be obvious: the terms future punishment are so generally understood to mean a punishment in another world, it would seem that I had admitted the fact of the existence of such punishment, by agreeing to discuss its duration, a doctrine which but few Universalists believe, and which is not contained (but proofs to the contrary are contained) in my Lectures. You must be sensible, sir, that it will be altogether nugatory to talk about the duration of punishment in another world, until we have good evidence that such punishment either does, or will, at some future period, exist. I do not deny you the use of any evidence, or any arguments which go to establish this fact; but unless, sir, you are prepared to prove this, namely, the certainty of punishment in another world, that is, in another state of existence, you must, I think, be sensible that you cannot prove that punishment is "absolutely eternal."

In order to fix on time and place. and make such other arrangements as may be necessary, have the goodness to call on me this afternoon at 5 o'clock, or as soon as convenient.

Mr. W. L. M'Calla. A. KNEELAND.

Mr. M'Calla attended at the time above named, when the rules were drawn up, and mutually signed, which are as follows.

Rules of conference adopted and signed this eighth day of July, 1824, *in the City of Philadelphia, by Abner Kneeland, and W. L. M'Calla.*

(DUPLICATES GIVEN TO THE PARTIES.)

1. The proposition for discussion shall be as follows, viz:—Is the punishment of the wicked absolutely eternal?—or is it only a temporal punishment in this world, for their good, and to be succeeded by eternal happiness after death?

2. Each speaker shall be entitled to an alternate address of thirty minutes, unless the other party wave his right.

3. The discussion to be moderated by three men, each of the parties choosing one, and these two a third, who shall be considered the president of the bench.

4. The discussion shall (God willing) commence on the 13th inst. at half past 9 o'clock, A. M. and continue, if necessary, until noon. It shall, if necessary, be resumed at 4 o'clock, and continue until half past 6, P. M. and continue from day to day until both parties shall be satisfied.

5. The debate shall be opened and closed by one party in the forenoon, and another in the afternoon, and in case of a continuance, the party who relinquishes this privilege in the morning of the first day, shall, if requiring it, enjoy it on the morning of the second: and so on.

6. The Conference to be held at the Universalist Church, in Lombard street, and adjourned if necessary, by mutual consent, to some other suitable place.

W. L. M'CALLA,
A. KNEELAND.

The articles being thus mutually signed, Mr. Kneeland, agreeably to article 3d, appointed Rev. William Morse one of the Moderators, and on Monday following, (the day before the discussion commenced,) Mr. M'Calla appointed Mr. Nathaniel Kennedy to the same office. The two Moderators met that evening and appointed the Rev. William Hogan (who was nominated by Mr. Kennedy) President of the bench. Matters being thus arranged, the discussion commenced the following morning.

THEOLOGICAL DISCUSSION.

FIRST DAY.

July 13th, 1824—Tuesday, 9½ o'clock, A. M.—Rev. Mr. M'Calla opened the Discussion as follows:

Mr. M'Calla.—We have now met to discuss a question to which I attach much importance, and I hope those who now hear me feel that it involves one of the essential doctrines of Christianity. One great reason why that a revelation from God was necessary, was to supply the deficiencies of heathen philosophy, and to inform mankind of the certainty of a state of future rewards and punishments. The mission of Christ has informed us of this fact, and has pointed out its importance to the salvation of souls; from hence arises my willingness to discuss the question, considering myself, while so doing, as in the service of my God. The lawfulness of bringing forward and engaging in discussions like the present, has been doubted by some, but we have the example of the apostles for our conduct. Not only did they cheerfully proclaim and preach the doctrines of our Saviour, but they disputed daily with their opponents. It is by no means necessary that these discussions should give occasion to the introduction of human passions; the question in dispute may certainly be discussed decently, and so as to tend to the advantage of our souls. If it be proper to discuss these sacred subjects in writing, it cannot be improper to discuss them in public debate. It was in this manner that Martin Luther held a dispute for ten days with the ecclesiastics and legates of the Pope, and the same is true concerning Melancthon—Calvin, of Geneva, and Knox, of Scotland, in the days of the reformation. The parties concerned have mutually agreed upon the following, as rules for the regulation of the present Discussion:

Rules of Conference adopted and signed this eighth day of July, 1824, in the City of Philadelphia, by Abner Kneeland and W. L. M'Calla.

(DUPLICATES GIVEN TO THE PARTIES.)

1. The proposition for discussion shall be as follows, viz:—Is the punishment of the wicked absolutely eternal, or is it only a temporal punishment, in this world, for their good, and to be succeeded by eternal happiness after death.

2. Each speaker shall be entitled to an alternate address of thirty minutes, unless the other party wave his right.

3. The discussion to be moderated by three men; each of the parties choosing one, and these two a third, who shall be considered the president of the bench.

4. The discussion shall (God willing) commence on the 13th instant, at half past 9 o'clock, A. M. and continue, if necessary, until noon. It shall, if necessary, be resumed at 4 o'clock, and continue until half past 6, P. M.—and continue, from day to day, until both parties shall be satisfied.

5. The debate shall be opened and closed by one party in the forenoon, and another in the afternoon; and, in case of a continuance, the party who relinquishes this privilege in the morning of the first day, shall, if requiring it, enjoy it on the morning of the second; and so on.

6. The Conference to be held at the Universalist Church, in Lombard street, and adjourned, if necessary, by mutual consent, to some other suitable place.

(Signed) W. L. M'CALLA,
A. KNEELAND.

In order to do justice to the society with which I am connected, and with whom I believe, it is necessary to state explicitly, that this affair commenced with the permission of God alone. I never asked nor obtained permission of any man to engage in it; so that, whatever may be thought of my conduct, my brethren are not to be considered as in any manner implicated. Should I, therefore, be enabled to say any thing that shall be of use to you, let God alone share the glory. In the commencement of my career, I will confess that it is impossible to communicate any truth unless a risen Saviour shall give it to me. I am willing to acknowledge my belief in a

triune God, and in my own natural depravity, and my inability of myself, without the renewing influence of the holy spirit, to do any good.

The question before you, at this time, is confined to the doctrine of universal salvation—"Is the punishment of the wicked absolutely eternal?" When we speak of the punishment of the wicked, it is not necessary, especially to an enlightened and candid mind, to inform you that we mean not to say that all are punished eternally, because all are wicked; for, in a certain sense, the whole human race are wicked, and, therefore, we should admit that all would be punished eternally. In the question before us then, we mean all who live and die wicked, and who have never obtained the pardoning grace of Jesus Christ. This is the sense in which the word is to be employed. When we speak of an absolute Eternity, we use the word absolute to distinguish eternal in one sense from eternal in another. In conversation, you use the word frequently in a limited sense; but when we apply it to the punishment of the wicked, it is to imply a duration without bounds. The position to be maintained by my opponent is, that the punishment of the wicked is "only a temporal punishment, in this world, for their good, and to be succeeded by eternal happiness after death."

In order to save time, it was thought necessary that, as I maintain the absolute eternity of the punishment of the wicked, that he should tell us what his creed is, which is, that the punishment inflicted on the wicked is disciplinary. In this he differs from the majority of Universalists.—There are two great systems of Universalists; one of which maintains that the punishment of the sinner will take place in this world; the other maintains that it will take place in the future world. Of these systems, in each, there are various shades of difference. Some of both believe that the punishment of the sinner is gratuitous; others that it is satisfactory; others that it is a condign punishment, adequate to the full demands of the law—such as we christians believe was inflicted on Jesus Christ; and such as will be inflicted on the finally impenitent sinner—and such a punishment as Jesus alone can deliver us from. Other Universalists believe the punishment to be penitentiary—that it is accepted as a full satisfaction to the demands of the Divine law; while the lesser portion of Universalists believe, with my opponent, that the punishment to be inflicted on sinners will be for their good, to be suc-

ceeded by eternal happiness after death. It was requisite that our opponent should thus say where he stood, and to which of the shades of the doctrine he held. He has, accordingly, stated his belief in the punishment of the wicked being only temporal, in this world, for their good, and to be succeeded by their eternal happiness after death.—This stand it was necessary he should take, before the discussion commenced, that he might not change from one system to another, as he found himself pressed by arguments. There are different systems of Unitarianism, as there are different systems of Universalism, and the believers in each of these different systems, when they find themselves unable to explain an objection on their own ground, fly to another. Thus, not being able to explain a text on the strict Unitarian principles, they have recourse to Arianism, which is a milder form of Unitarianism. But this conduct will not do—we are not to permit our opponent, when he finds himself opposed, and unable to reply on the principles he maintains, to have recourse to some neighbouring system. This was the conduct of Chauncey, who was one of the greatest Universalists that ever appeared—who, when not able to explain away a text on the system of penitentiary punishment, immediately flies to the doctrine of the destructionists.* This is not allowable; it will not be permitted that my opponent borrow the doctrine of the destructionists, when not able to explain away scripture on his own system. Though he is not now charged with this, yet there is some danger of the community so understanding him. In his Lectures, entitled "A Series of Lectures on the Doctrine of Universal Benevolence; delivered in the Universalist Church, in Lombard street, Philadelphia, in the Autumn of 1818, and published at the request of the Brethren attending in the said Church—By the Rev. Abner Kneeland, Pastor"—in these Lectures, I say, page 206, I find a leaning to the doctrine of the destructionists—"But I have no objection in the supposition that this text is to be understood in a higher sense, and that it refers to the sovereignty of God; who has power, as all will admit, to render any being whom he hath made extinct." Just observe now, the leaning of this passage to the doctrine of

*Dr. Chauncey held that the unregenerate would be raised mortal, to a second state of probation, and subject again to natural death; and so they would experience one death after another, until they should be finally regenerated, and then they will be raised immortal, like those who are regenerated in this life. K.

the destructionists. After reading this explanation, I was determined to make the above statement. The doctrine which either of us holds, is defensible, if so at all, in one of two ways, or in both—that is, either by reason or by revelation. In the 85th page of his Lectures, my opponent declares, that he proves his doctrine by reason and revelation—"My evidence," he says, "will be derived from two sources: *first*, from the law of reason; and, *secondly*, from the law of the scriptures." Observe, again, what we mentioned in the commencement of our address, that one of the reasons rendering necessary a Divine revelation is, that human reason has never been able, of itself, to convince the world of a future state of rewards and punishments. But, all who use reason aright, since a revelation has been made of this doctrine, allow that the doctrine is of reason. Not only christians, but even infidels acknowledge this. All nations on the face of the earth have been obliged to acknowledge the truth of the doctrine. This is mentioned so often, that it may not escape your attention. That the doctrine of my opponent is not that the wicked will be punished hereafter, but in this world—that the righteous only receive a reward in a future life. By this doctrine, it would be impossible for any laws, civil or divine, to have a hold on the consciences of mankind. I do not, therefere, yield to reason as my opponent would wish. In his Lectures, page 85, he gives his opinion of reason, the correctness of which I do not, by any means, allow—"No finite being can merit an infinite reward, or demerit an infinite punishment. The most that he can do, in reason, is to forfeit every blessing which has been given him by his Maker. And were our heavenly Father to take away every blessing which he has given us, he could do no more than to take away our existence. This is the utmost, then, which reason, or which justice, (being founded only in reason,) can demand." These are the expressions which I have noted as leaning to the doctrine of the destructionists. It is to me astonishing that any reasonable man should declare that God can do no more than take away our existence. Does he not, even in the temporal punishments with which he afflicts his creatures, do more? Do not many even prefer death to suffering in this life? We do not consider this statement, therefore, as the dictate of reason, as though God was impotent, and cannot further revenge himself upon the sinner who violates his laws, than by

taking away his existence. Justice is the will of God, and a knowledge of this justice is founded on revelation. In page 17 of his Lectures, my opponent speaks of "the cruel and unmerciful doctrine of *endless misery*." There is a great deal in the way of stating a question. We believe that the punishment of the wicked is merited, and therefore just, but not that it is unmerciful. Of the ancient philosophers, who had nothing but reason for their guide, there were some who did deny a future state of rewards and punishments. The Stoics, one of the sects of these philosophers, did this; and Zeno, their leader, advises his disciples to take away their lives whenever they were in trouble; and, if I mistake not, Zeno himself put himself to death, according to this advice. I do not intend to say, that some examples of this kind among Universalists is to be of much weight as an argument against their doctrine, though I have been told, since I came into this house, of an instance of suicide in a Universalist, which occurred in this city! But look at the effect and tendency of this doctrine, from the history of transactions recorded in the holy scriptures. If it be true, it will send Judas, the traitor, to heaven before Christ—The blaspheming thief, who was crucified with Christ, with the other, who repented. It will also prove, that those sinners who caused God to send a deluge upon the earth, to destroy them, entered heaven before faithful Noah, and his family. It will also prove, that the people of Sodom and Gomorrah, who were full of all sin, filthiness and iniquity, went to heaven before righteous Lot; while he was continued in this world of sin and suffering, an unhappy wanderer.

10 o'clock.

Mr. Kneeland.—The importance of the subject which is before us this day for discussion, has already been stated by my opponent, and is acknowledged by me. It is unnecessary, therefore, to take up any further time in enforcing its importance on your minds;—it is one in which our eternal interest is involved, and this crowded assembly witness to the excitement it has already made in their minds. If the doctrine maintained in the first part of the proposition, and which will be defended by my opponent, be true, many who are now within the sound of my voice, may be the subjects of its awful doom: nay, I ask, can we be certain that any one of us shall positively be exempt? I am sure, therefore, with this view of the subject, that I

shall have your candid, earnest and prayerful attention. —The proposition in dispute has been stated to you already; it is, "Is the punishment of the wicked absolutely eternal, or is it only a temporal punishment, in this world, for their good, and to be succeeded by eternal happiness after death." You have been informed by my opponent that I have taken the latter part of the proposition to defend, and that this is my creed. It is asked, when, or where, have I made such a statement? When the proposition was handed to me, it was in the hand writing of my opponent, and I objected to but one word, desiring that the word "future" before punishment might be left out: for if this word had been inserted, it would at once be seen that I admit the doctrine of future punishment, and we should then have only to discuss whether it be eternal or limited. To the rasure of this word my opponent assented, and the latter part of the proposition stands in his own words. Now have I said that this latter is what I would defend? For all that I can see, I have now a perfect right to take the medium path; to allow that the punishment of the sinner will be future, but to deny that it is to be eternal.—I do not say (I wish it to be distinctly understood) that this will be my ground:—it will be time enough to state my ground when I come to defend my part of the proposition.

I am surprised, my Christian and friendly audience, that my opponent should have spent the whole of his half hour, and yet never come to the subject of the proposition! Has he referred to a single passage of scripture to support his side of the argument? If the doctrine of the absolute eternity of the punishment of the sinner can be maintained at all, it must be maintained on one, or other (or all) of the three following principles:— either, 1st, by showing that the law of God requires such a punishment: 2dly, That the testimony of God revealed through the medium of his holy Prophets, point out that such punishment will be inflicted as the penalty of the law: or, 3dly, That the character of God as revealed to us through the book of nature and of revelation, show that such a punishment would be a just inference from the nature of his attributes. Unless the doctrine can be supported on one of these principles, it cannot be supported on any other.—My opponent has stated to you what he means by the wicked:—he acknowledges that in a certain sense all mankind are equally wicked; but at the same time declares that all are not to be punished eternally. By the wicked

(in reference to future punishment) he has informed you that he means only those who live and die in wickedness—those who never shall obtain pardon—those for whom Christ did not die! Is not this begging the question in dispute?—and if he really mean those only who never obtain pardon, to be the wicked, I admit that they can never be made happy in any state of existence; the discussion then is at an end. We learn from the Scriptures, that "there is none righteous, no not one—there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are altogether become unprofitable—there is none that doeth good, no not one." Ps. xiv. 2, 3. Rom. iii. 10, 12. "All we like sheep have gone astray; we have turned every one to his own way." Isa. liii. 6. Now, if this be the doctrine of the Bible, that all, without a single exception have become wicked, and if it be true also, that all the wicked are to be punished with an absolutely eternal punishment, then there is none who can be saved. But if he says, that only those who shall not obtain pardon, those who are not included in the purchased possession of our Redeemer are wicked, this is a mere petitio principii, a mere begging the question which we came here to discuss. For my part, I know of no such characters, and unless the existence of such characters can be proved from the law and the testimony, we shall not admit their existence; for, "To the law and to the testimony" we appeal; "if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

I shall not detain you, nor attempt to entertain you for a moment by considering what others have thought or written: I stand or fall to my own master. I have not come here to defend the writings of men, not even my own, but to enquire solemnly and candidly, what says the law of God, and what says the testimony which the inspired prophets bore of the will of our Heavenly Father, as we find them revealed in this volume. If my opponent attempt to bring into the discussion other testimony, it will not be admitted. It would not be reasonable that a criminal should be condemned at a human bar, unless the law of the land can be found to require his condemnation.—Supposing that a person be indicted for some offence, and it is contended on the part of the prosecution that he should be banished from his country for life, would it not be reasonable to require that the law which requires his banishment should be shown to the satisfaction of the court? and if no law to that effect could be found, would the attorney general obtain such a

sentence from the Judge? or if he were to obtain it, would it be just? Before we proceed any further in this discussion, therefore, I demand of my opponent, Where is the law of God which requires that any of his sinful creatures should be eternally miserable? has it been revealed to man? is it to be found in the Bible? if so, let it be shown. It will be proper here for me to inquire of the scriptures, what is the law of God? For we are told that "Sin is a transgression of the law." What law, therefore, did man transgress when he sinned, and what is its penalty? God said to Adam, Gen. ii. 16—17, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." Here is the law of God which he gave to the first man, and here is the penalty. How are they to be construed? what kind of death is meant, when it is said, "in the day thou eatest thereof thou shalt surely die?" We have been told in books which contain the doctrines believed by my opponent, that it is "death temporal, death spiritual, and death eternal!" Who told this to the authors of such books? did they learn it from the Bible?—We may understand the nature of the penalty denounced upon Adam, in consequence of his transgression, by the practice of the great Law-giver himself. When Adam broke the command, and did eat of the tree of the knowledge of good and evil, what did God do? did he wait until eternity before he punished him? No, he called him to account the very day he transgressed. "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden;" and after Adam had acknowledged his guilt, God passed this sentence upon him, "in the sweat of thy face shalt thou eat bread,"—mark—how long?—"TILL THOU RETURN UNTO THE GROUND; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. iii. 17—19. Now did God pass sentence upon Adam according to his own law? or, did he pass part of the sentence to be inflicted in this life, and has he reserved part to be inflicted in eternity? Though the law, and the sentence under that law must be perfectly familiar to you all, yet I will again read it from the record. The law runs thus: "in the day thou eatest thereof, thou shalt surely die." The sentence thus: "In sorrow shalt thou eat of it all the days of thy

life." In this sentence of God upon the first transgressor do you find one word about eternal punishment? There is not one word about *future*, much less *eternal* punishment. —I wish it kept in mind that I am not necessarily defending against the idea of a future punishment; yet it cannot but be perceived that the same arguments which I bring against eternal punishment, are equally strong against a future punishment. If then, there was no law given to Adam which required his eternal misery upon transgression, when was such a law made? and if it were made at a subsequent period, will God ever try Adam and his sons by it? if so, it will be an *ex post facto* law, and is contrary to human laws, which, (when good) are a pattern, imperfect, it is true, of the divine law. Passing on in the history recorded of Adam, we find he had two sons, both of whom, on a certain occasion, brought an offering to the Lord, the offering of the one was accepted, that of the other was rejected. From this circumstance, Cain, whose offering was not accepted, became envious towards his brother, and instead of looking into his own bosom to see if the guilt which existed there, was not the cause of his rejection, became wroth at his brother, and rose up and slew him. Here is a most atrocious and aggravated murder—the murder of an innocent and unoffending brother.—How did God punish this awful crime? If there ever was a crime committed which deserved to be punished eternally, here we have found it. But so far from reserving its punishment until a future world, God calls Cain to an account immediately; and so far from saying that he would punish him after he was dead, he does not even punish him with temporal death. The law which required blood for blood, "whoso sheddeth man's blood, by man shall his blood be shed,"—"at the hand of man will I require the life of man," Gen. ix. 5—6, was not made until after the flood. Now because Cain had killed his brother does God punish him with death? No: and why not? Because he had revealed no such law. How then does he punish him? "Now," saith God unto Cain, "art thou cursed from the earth which hath opened its mouth to receive thy brother's blood, from thy hand: when thou tillest the ground it shall not henceforth yield unto thee her strength: a fugitive and a vagabond shalt thou be in the earth." Gen. iv. 11—12. Here is all the punishment threatened. Does God intimate any thing about punishing Cain in another world? No. Why, then, should men believe it? Did God, in

the instances recited, punish without any judgment, and, therefore, means to judge Cain, and punish him over again in another world? Cain declares that his punishment was greater than he could bear: Cain, therefore, thought that it was no trifling punishment. But when he made this declaration, had Cain any fear of punishment in a future world? His great fear was, that all who should meet him, should slay him. But God "put a mark upon Cain, lest any finding him should slay him." God was, therefore, merciful even unto Cain.—I have now referred to the law of our Creator, and to the two first sentences under that law. In the process of time the world became so wicked, that God rises in his strength, with a determination to destroy that wicked race, because their very imaginations and thoughts were wicked continually: hence, God swept them all away in a flood, and thus destroyed from off the face of the earth the inhabitants of the old world; all, save righteous Noah and his family. But observe, When God thus destroyed a sinful world by the flood, have we any intimation that he ever meant to punish them over again in another world? not one word of all this in the whole volume of inspiration; if there be, it is the part of my opponent to point it out. Passing on from the deluge we come to the destruction of the inhabitants of Sodom—a more wicked people never existed on the face of the earth—we learn that they had given themselves up to all manner of sin and uncleanness. God informs his servant Abraham, that he was about to destroy the city; and Abraham said, "wilt thou destroy the righteous with the wicked? peradventure there be fifty righteous, wilt thou also destroy, and not spare the city, for the fifty righteous that are in it?" And God promised Abraham to spare the city, if there were fifty righteous persons in it. Does this look like God's opposition to the happiness of man? But Abraham knowing the sinfulness of the people, spake to God again, "peradventure there shall lack five of the fifty righteous, wilt thou destroy all the city for lack of five?" and God was willing to save the city even for the sake of forty-five righteous persons, should they be found in it. Abraham still petitions for the city and comes down to the number of ten righteous which "peradventure shall be found," and still receives the same gracious answer. But so wicked was the place, that even ten righteous could not be found within its walls, so that "The Lord rained upon Sodom brimstone and fire out of heaven," and destroyed

the city with its inhabitants, for God will never let iniquity go unpunished. But, in the punishment of Sodom, is there one word said about punishment in a future world? My minutes are nearly out, and I can only say, that in this dialogue as well as the Mosaic law, as we have it summed up in the 26th chapter of Leviticus, and the 28th of Deuteronomy, where all the blessings promised, and curses threatened to the Jewish nation are explicitly stated, in no one instance is there a single mention made of punishment in another world--Both the blessings and the curses were all to take place in time.

10½ o'clock.

Mr. M'Calla.—One of the most remarkable characteristics of a Christian is that he is not ashamed of his profession. We are willing to let all the world know what we believe. We are not ashamed to own Jesus, and to acknowledge him in our words, our actions and even our looks, and to stand up to prove to those who gainsay it what we believe conscientiously to be the truth, that the wicked will be punished to an absolute eternity. We believe so, because God has said so. It is no wonder that those who hold error are afraid to acknowledge it. Whoever knew a Socinian that would publicly acknowledge his sentiments? If you ask him, he insinuates that he is something of an Arian; if this wont do, he is a Sabellian: press him a little further, and when he finds that this will not do, he is a Universalist, but what kind of one he will not tell you. It is you, who are assembled here this morning, that must be our judges, and it is to you my opponent must account for his departure from the question; for my own part I am a plain American. True, I understand a little English, sufficient at least to communicate my ideas to those who are around me. You will observe the proposition which has been read in your hearing is, "Is the punishment of the wicked absolutely eternal? or is it only a temporal punishment, in this world, for their good, and to be succeeded by eternal happiness after death?" This is the proposition which my opponent signed. I gathered his doctrine from the general tenor of his book. And I signed the proposition with the intention of proving the doctrine of eternal punishment. It was for no other purpose that I came here but to prove from the sacred scriptures that the doctrine which I advocate is true. On the other hand my opponent agreed to endeavour to prove the other part of the proposition. If, however, he thinks he

has embarked in a bad cause he is at perfect liberty to draw back.

My wish and anxious desire to prove to you the truth of the doctrine of endless punishment, does not arise from a cruelty of heart in me nor in my Saviour; but to warn you that you may fly while you have an opportunity to that refuge which alone can preserve you from this dreadful punishment. I have already referred you to a number of passages in his book which are entirely at variance with the doctrine of the scriptures. Whether he agrees with the opinion of the ancient philosophers I don't know. There is one passage in his book which is sufficient to prove that he does hold the doctrine he proposed to maintain, but perhaps he means to prove his own and mine too. (*Laugh.*)

In the 103d page of his Lectures he says, "To show this plainly that the punishment is limited, I have only to show that the punishment is designed for the good of the punished." But the whole book goes to prove that the punishment for every species of iniquity is in this world and not in another. He further observes, page 104—"It may be asked after all what are the final consequences of sin? Answer. Death. This is the final sentence which puts a final stop to the sinner's career." It appears then that he holds there will be no sentence of condemnation after death. In fact it would imply that there is no state after death, and his observations prove him sincere.

I will now pursue my former remarks. I told you if my opponent's doctrine were true, that the wicked inhabitants of the old world went to heaven before the righteous Noah; and the inhabitants of the cities of Sodom and Gomorrah, who were destroyed for their wickedness, went to happiness before that good man, Lot, who was left a wanderer on earth: we may continue this remark, and we find that the Egyptians, whose hearts were hardened so that they would not let the people of God go, and set at defiance the commands of God, were highly favoured for their rebellion and disobedience, in being destroyed in the Red Sea, and certainly had the advantage of the poor Israelites whom they left behind them. But how does this agree with the word of God? Moses and all other of the scripture writers, speak as if the Egyptians had suffered a very severe chastisement; and for their disobedience they brought misery on themselves, and they represent the Israelites as returning thanks and singing

a song of praise to God who delivered them with a high hand and an outstretched arm. Moreover, they speak as if the Egyptians had been guilty of a most heinous sin—namely, rebellion against God. My opponent tells you that sin is punished here; and they were not punished, for it was the poor Israelites that were punished by not being destroyed with them. For example—a righteous child of God is going to meeting, and having to cross a river he falls in and is drowned, would it be any punishment to him to be transferred from time to a blessed state of happiness? Would it not rather be inflicting a punishment upon him to rescue him. The pain of drowning, all who know any thing of it, know is nothing: it is in the bringing to life again that pain is felt—the act of drowning is no punishment: so then the rebellious Egyptians received no punishment here, and according to my opponent will receive no punishment hereafter. We may further imply from his doctrine that the Canaanites, who were cast out before the Israelites, and who were too wicked to be suffered to remain on earth, were not too wicked to be immediately taken to heaven. My opponent observed that I had not brought forward one single passage of scripture in support of my assertions. Have I not referred to the fall of man: the destruction of the old world: and that of Sodom and Gomorrah? and is not this scripture? But my opponent is hasty in supposing that I have got through my arguments in half an hour. In the further pursuing of this discussion, I shall observe the following order—prove the absolute and eternal punishment of the wicked: 1st, by the scriptures: 2dly, from the account which they contain of the attributes of God: and, 3dly, from the condition of fallen man. By way of inference, we will prove this by those passages which apply to the state of the wicked, either directly or indirectly. By implication, or by those passages which indicate the final state of the wicked. By contrast, producing those passages wherein there is a pointed contrast between the state of the wicked and the righteous. Again, we will show that there is no end to their torment, by God's having declared them to be eternal and absolutely eternal. We spoke of beginning with the attributes of God, we acknowledge that these attributes are infinite, but, we are far from agreeing that, although they are infinite, they have an infinite field for their exercise; but on the contrary, they are limited, because creation is limited, and revelation goes to prove that

they are even more limited than creation. But my opponent will not agree with me that God is infinite in all his attributes. He would make it appear that his justice is not as infinite as his other attributes, for example, his mercy.

The scriptures speak of a time of light, and after that a time of darkness, which plainly intimates that after death we are not to expect eternal light. John xii. 35, 36. "Yet a little while is the light with you, walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light believe in the light, that ye may be the children of light." Again—there is a day of grace spoken of when sinners may obtain pardon. Heb. iii. 15. "To day, if ye will hear his voice, harden not your hearts." There is an acceptable time of salvation and of visitation. 2 Cor. vi. 2. "I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; now is the day of salvation;" which plainly intimates that after that time there is no chance of salvation. Matt. xxiii. 37, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not!" Again—he wept over that illfated city. Luke xix. 41. "And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou at least in this thy day, the things which belong to thy peace, but now are they hid from thine eyes." Here we see there was a time when they might have known these things, but now they are lost to them for ever. God is said to be near to us at one time, and not at another—a time when he may be found and a time when he can not. Isaiah lv. 6, "Seek ye the Lord when he may be found, call ye upon him while he is near." Ps. xxxii. 6, "For this shall every one that is godly pray unto thee in a time when thou mayest be found." God's willingness to save sinners and man's unwillingness to be saved. Matt. xxiii. 37. "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." John v. 40. "And ye will not come to me that ye might have life." I have now clearly shown from the scriptures that there is a time of light spoken of, and a time of darkness; a day of grace when a sinner may obtain pardon

and a day when he can not; and an acceptable time of salvation and visitation: that God is declared to be at one time near to us, and at another far from us; that there is a time when he may be found, and a time when he can not; that he is willing to save all who will come unto him, but that man is not willing to be saved.—I will now proceed to show that the wicked are compared to fuel which shall be burnt up and destroyed; and that towards such characters there is no mercy. Matt. iii. 10. "And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire;" and v. 12, "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with *unquenchable* fire." Now here is an unquenchable fire spoken of, let fire mean what it will. Again, Luke xiii. 6, 7, they are compared to a barren fig tree, on which fruit was sought and none found: the lord commanded the dresser to cut it down, "why cumbereth it the ground?" but our Lord says there is a time coming on the earth when they shall no longer cumber the ground. They are again compared to tares: Matt. xiii. 38, "But the tares are the children of the wicked one; the enemy that sowed them is the devil: the harvest is the end of the world, and the reapers are the angels: as, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Toards such characters there is no more mercy in store.—Again, v. 47 to 51. "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." It is plainly inferred from the scriptures that whatever change is necessary to our salvation, it must be made here.—Eccles. xi. 3, which has been frequently misquoted in your hearing—"And if the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall be;" and I would ask, What Universa-

list can raise it up again? There is a much stronger meaning attached to the words North and South, than the common acceptation of them implies. The Jews understood by the North, in the figurative language of the scriptures, Hell; and by the South, the opposite state, or Heaven. Even they, in this, were more consistent than my opponent; for they did believe in a place of eternal punishment, at least at that time. The milder attributes of God, by which I mean his mercy and justice, are in perfect agreement with each other—the opinion of my opponent to the contrary notwithstanding. Of this agreement between Mercy and Justice we had numerous examples in that glorious revolution, when the independence of our country was achieved. The most striking instance which occurs to me was in the fate of the unfortunate Major Andre; cut off in the full bloom of youth and beauty, and who, although an enemy and a spy in our country, excited so much generous sympathy in our bosoms. If ever there was a man whose arm was nerved for war, it was that of our country's benefactor, the great, the good Washington; and yet, without derogating from the female part of this audience, he had as soft a heart as any in this assembly. This was an hour of trial to that truly great man! for while his hand signed the warrant for his execution, his heart charged his eye with a tear for the necessitous fate of the unfortunate youth, his relatives and friends! He saw him executed! not that his heart was fraught with cruelty: no;—no man would dare to say so of the saviour of his country, though a man; but because a sense of strict justice required it. And the time will come when neither devils nor men shall charge, with impunity, Heaven's High Ruler with cruelty, nor say his justice, which condemns them to an absolute and eternal misery, is inconsistent with his mercy; and it is certainly consistent with the justice of God to reward those hereafter who endure on this earth a complication of suffering, care, and pain. Job 5—7. "Man is born unto trouble as the sparks fly upward;" and trouble continues with us to the grave; there, all trouble ceases to those who have obtained the pardoning mercy of God. And the criminal suffers for his crime to satisfy the claims of justice; shall we say that there is no mercy in it? Were he permitted to continue on the earth, he would continue to prey upon the virtuous and deserving. Would this be consistent with either mercy or justice? Then how shall we dare to say that punishment

will not continue, so long as we continue sinners? I would not venture such an assertion for the world.—We will now take notice of the plan of salvation: we will show the penalty required for the transgression of the law, that man is of himself unable to satisfy the demands of justice, but the punishment hath been inflicted on the Lord Jesus Christ for believers, and that it was for his people only who believed, or who shall believe, that he endured this punishment. Rom. iii. 20—26, "Therefore, by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that *believe*; for there is no difference: for all have sinned and come short of the glory of God, being justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time, his righteousness; for that he might be just, and the justifier of him which believeth in Jesus." Ch. iv. v. 2, "For if Abraham were justified by works he hath whereof to glory."

11 o'clock.

Mr. Kneeland.—I cannot but regret, that those in this assembly who agree with my opponent, in the supposed truth of the first part of the proposition, are not likely to be fully satisfied, and that they will go away, with a feeling, that the doctrine may be true, notwithstanding all which may be urged against it, owing to the feeble defence which is made for it by their advocate. He seems, indeed, to avoid the proposition altogether. I had expected he would have brought forth his strongest arguments in support of his side of the question, but, am sorry to find he has not produced a single one relative to the point in discussion. Can you even tell which side of the question he has been labouring to prove? I would rather suppose, from the plan he has pursued, that it was the latter. My opponent has said a great deal about the punishment of the sinner being eternal, and about my contending for its being temporal; yet, he says that I wish to conceal my opinions; surely, if he knows so well what I believe, this

is evidence that I could have made no attempt to conceal my sentiments.

I will not follow my opponent in all that he has said—I could wish that he would confine himself more to the proposition before us; for, if he can prove from the scriptures, that the punishment of the wicked is absolutely eternal, of course I need not attempt to prove that it is limited—And if he can, thus, convince me that I am in error, I am very willing to acknowledge it; and, at once, to embrace the truth; no matter under what shape it may present itself: But, I would ask, would any man in his senses, say that this punishment, if true, is for the good of those who may be the subjects of it. I trust that my opponent will find no more fault with my creed, or with my sentiments; and I must beg that you will suspend your judgment in relation to them, until you hear what they are from my own lips, and not take them upon the mere *ipse dixit* of one, who has given proof, that he is entirely ignorant of their nature. It is but an easy task for my opponent "to raise giants, and then to slay them."

What evidence has he, as yet, brought forward in favor of his doctrine? He has said that the punishment of the wicked is absolutely eternal; has he given you any one proof of it? He says he will prove it by the *attributes* of God: if he could produce positive testimony, would he rest the proofs of so important a subject, on inferences drawn from God's attributes? We have therefore a right, as he has not even attempted to produce any proof, to draw this fair inference, that it is because he cannot.

But perhaps he intends to prove it in his own way.—Be it so. Yet I am surprised he should wave the most important, the *positive* testimony, to the last—Is it not a little inconsistent and illogical, that my opponent should resort to inferential argument if there is direct testimony that can be produced in evidence of the eternal punishment of the wicked? And if there be such testimony, why has he not produced it? It is useless for him to take up your time, and to disappoint your expectations, by talking about my opinions and the supposed inconsistencies of my writings; for they have no bearing upon the point whatever. Let him come to the question, and the moment he can prove his proposition true, that moment I give up the contest, and must submit. But as he has brought forward nothing for me to answer; nothing in support of his argument; I have nothing to refute. I do not know even

how to consume my thirty minutes. He must not suppose that I will take the affirmative side, by attempting to prove the second part of the proposition, until the first has either been proved true, or else given up as false: until he does one or the other I shall not be disposed to pass from the first part of the proposition. I did not come here to defend my writings, but for the purpose of eliciting truth: and, until he comes forward to prove the point in debate, he shall have all the argument, and all the testimony I can show in his favor; aye, and even my book too if he pleases, any thing which will help him along. In order to support his inferential mode of argument, he has referred you to the conduct of George Washington, a name which is dear to every American heart, and for whom no one entertains a more exalted opinion than your speaker; and by a beatiful train of reasoning, has made a most powerful appeal to your passions. But what has this to do with the subject in debate? Can the conduct of George Washington, great, and good, and wise, as we all admit him to have been, contradict or alter the testimony of God? Was Washington inspired, or was he sent to reveal the will of God in relation to the punishment of sin?

Again, I ask, What did we come here to do? Why collect this crowded and respectable audience together?—Was it not to discuss the proposition read in your hearing? I have, therefore, urged him on his own account, and for the sake of this inquiring assembly, if he be able to handle his doctrine as he ought; that he do it at once; for as yet, he has not said one word about it: and, although he has observed to you, that his brethren, the clergy, are exonerated from any participation in this discussion: yet, as they hold the doctrine of eternal punishment of the wicked, they are immediately interested in the support of it, whether they like to appear in this discussion or not, for if their favourite doctrine fall, they must fall with it. I should be sorry to attribute the backwardness of my opponent to his want of talent, but rather to the want of scripture testimony in support of his doctrine; on the other hand, should we convince you of the truth of that part of the proposition which we hold; do not attribute it to any superior talent in your speaker, but to the plain truth of that doctrine which we profess; for any man, who can read his Bible, by divesting himself, if possible, of prejudice, will be able to discover its truth for himself.

Of what advantage is it to my opponent? of what benefit is it to you? and how much nearer shall we draw to the close of our debate? by my opponent spending his time in finding fault with my Lectures, and with my doctrines, or, by erroneously asserting that I believe that the wicked, who are destroyed by the judgment of God, enter heaven before the righteous, who are continued in life?—Where does he find that I hold to this opinion? In my doctrines? Did he or any other man, ever hear me say so? Does he gather it from the doctrines which I preach? Peter says, Acts ii. 34, "David hath not yet ascended up into heaven." What advantage, then, in point of happiness, I would ask, have the wicked who are cut off from the earth on account of their sins, and consigned to the silent grave, over the living, if in the apostle's day even David had not ascended into heaven?

When you receive a statement of any doctrine, take it from one who knows something about it, who believes it, and understands it; but what has my opponent been labouring to do the last thirty minutes? Has he done what he ought to have done? No: for he ought to have proved, or to have attempted, at least, to prove from the law and the testimony, not from his erroneous suppositions of the nature of my doctrine, that according to some revealed law the wicked deserve an absolute and eternal punishment for the transgression of it? This, the very point in debate, he takes for granted, and infers from it, that if man is not saved from this absolutely eternal punishment, by the pardoning grace of God, that he cannot be saved at all. I now call upon him to show that the punishment is eternal; if not, what need have we of grace to save us from it? Until then, he shows the law which requires, as a penalty for its transgression, the eternal punishment of the sinner, we want no grace to save us from such a punishment. He must, therefore, do one of two things, either produce the law, or acknowledge there is none.—Until he does one or the other, there will be no occasion for me to reply at all to his arguments. I shall, therefore, let him have his own way. I shall not even try to weaken their force. One or other of the above things must be done before I attempt to go to the second part of the proposition.

I appeal to the judges, whether I am under any necessity to pass on to it, or even to notice it at all, until the truth of the first part of the proposition is either establish-

ed or given up. Unless they say I must pass on, whether the first be given up or not, I shall not do it. The longer my opponent goes on with his argument without attempting to produce evidence of the truth of his part of the proposition, the more he weakens his own cause. If he can prove it true, pray why does he not begin to do it? I have asked him to produce this law which requires the eternal punishment of the wicked, and to tell us where we may find it: if it is not in the Old Testament, I ask, is it in the New? If it is, I ask again, will God judge the old world by a law which was never given to them, and of which they knew nothing?—I have shown that the law which was given to the old world does not say a word about *future* punishment, much less of *eternal*. I feel anxious to consume my thirty minutes, but in truth I know not what to say. I have so repeatedly called upon my opponent to come forward with his evidence, that I think there will be no necessity to call upon him again, if he has any to produce. He has certainly not produced any yet that I observed, and I pay all the attention to my opponent's arguments that they deserve, as I take minutes of every thing of importance which he advances connected with the subject, and yet I have observed nothing; but if either he, or any one present in this assembly, remembers any one passage which he has advanced in support of his doctrine, I now request him or them to mention it, and I will consider it. He told us there was a time of light and a time of darkness. There is no dispute on this subject. Here we all agree, nor will any contest it with him: at least, we will not.—About the truth of what the apostle Paul says, that there is an acceptable time and a day of salvation, there is no dispute: I admit it in its full force. But he *says* the Jews believed in a future state of eternal punishment: of this we wish him to show the evidence—we wish him to prove it, or to show us the passage containing some proof. Where is his evidence? Is it the Old Testament which says so? Or does he merely *infer* it?—But even suppose that he can show us that the Jews did believe it in the time of our Saviour, if such a doctrine be not contained in their scriptures, where is the evidence that this opinion was not obtained from the heathens, among whom they lived? But if it be the doctrine of the scriptures and he will show it, we will believe it whether the Jews did or did not.—One Jew has said, "The living know that they must die: but the dead know not any thing; neither have

they any more a reward ; for the memory of them is forgotten." Eccl. ix. 5. Another Jew has said, "The dead praise not the Lord, neither any that go down into silence." Ps. cxv. 17. These Jews, I believe, were correct.

I am happy in being able to give you such references to those who held the same doctrine in this particular, as your speaker.—My opponent has now thirty minutes to answer me if he will, and to bring forward all the proof he can in support of his argument ; and I hope he will advance something that deserves the name of testimony, which he certainly may do if it be in the scriptures, and then I will believe it : for I assure you I would not for my life deceive myself, nor for worlds would I be a deceiver of others, in things relating to their eternal peace. Let him, then, convince me, if I be in error, and most gladly will I embrace what my soul thirsteth after, the truth. Oh, yes ! if true : I would, I must, believe it ; for who can resist the omnipotent Jehovah ? But for your sake, for all our sakes, for the sake of our wives, our children, our friends, I should be sorry if the doctrine of my opponent can be proved true. Yet, on the supposition it may be true, if he can convince me that I am in error, and that it is necessary for me to believe his doctrine, to save me from the eternal and endless misery of which he speaks, I will acknowledge him my best friend ; and will cherish in my heart for ever the strongest principles of gratitude towards him : but to do this he must prove it from the scriptures. Give us the law and the testimony ; and if he fail to do so, I hope to convince you of the truth of the glorious doctrine of life and immortality to a sinful world which are contained in them, and which I now believe ; but if he can convince me that his doctrine is true, we shall need no further discussion on the second part of the proposition ; and I will lend him my aid, to convince you also of its truth, or rather of the supposed truth of his part of the proposition, which I am now, by no means, willing to admit.

11½ o'clock.

Mr. M'Calla.—According to the rules of discussion, given to each party, each has a right to his own way in order to prove his part of the proposition true. I, for my part, wish to come at the truth in a plain and honest way, without any prevarication or quibbling. My opponent has done little else for the last half hour than to make

an incessant call upon me to prove the doctrine which I hold from the scriptures. Why does he do this? when I can produce sufficient evidence to prove that he does not believe the scriptures to be inspired. In his Testament he points out a number of disputed books, "Concerning which," he says, "Dr. Lardner says, that they should be allowed to be publicly read in Christian assemblies, for the edification of the people; but not to be alledged as affording alone sufficient proof of any doctrine." And the books which bear most pointedly upon the doctrine for which I contend, are the very books to which they object; and because some of the truths contained in these books are not mentioned in the others, which they acknowledge genuine, they will not receive them, which is rather remarkable; as though Paul's epistles, written in Rome, are not to be received here, because a corresponding epistle was not written in Philadelphia.

The following books, which are received by every *christian* as genuine, Dr. Lardner, and my opponent in unison with him, are pleased, in the plenitude of their learning, to call disputed books, as you will find in the preface of my opponent's newly translated Testament—"concerning which, Dr. Lardner says, that they should be allowed to be publicly read in christian assemblies, for the edification of the people, but not to be alledged as affording alone sufficient proof of any doctrine," viz:—"Epistle to the Hebrews; Epistle to James; 2 Peter; 2 John; 3 John; Jude, and Revelation." But if the scriptures be inspired, they must be infallibly true; and neither Dr. Lardner, nor any other infidel Socinian, can ever prove them false. In fact they want to have a great part of the New Testament struck out as false, because it does not just answer their purpose: and that this is not the opinion of Dr. Lardner alone, but that it is the opinion of my opponent also, I will now show you. On the epistle of Jude, he says, "This epistle is one of those books the genuineness of which was disputed in the primitive ages, and which, therefore, as Dr. Lardner well observes, "ought not to be alledged as affording, alone, sufficient proof of any doctrine." Now, from these very scriptures in which he does not believe, he calls upon me to prove my doctrine, and yet both he and Dr. Lardner will not believe the truths contained in these books, because they are pleased to say the other books are silent on the subject, and do not correspond with them, although all but

Deists, and Infidels, and Unitarians, believe them to be inspired! We believe that the word of God cannot be false; and wherever I find it, it is the same to me—I receive it with reverence and gratitude. But we are not disposed to admit that the scriptures do not correspond; we find the truths in which we believe, are maintained in all the writings of the Old and New Testaments. They all bear testimony to the same important facts; but the scriptures should not be twisted and turned to answer a particular purpose; they should be rightly interpreted. Solomon says, "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels—to understand a proverb, and the interpretation—the words of the wise, and their dark sayings.—The fear of the Lord is the beginning of knowledge, but *fools despise wisdom and instruction.*" Prov. i. 6.

I think it now right to give you a specimen of a newly translated Testament, by one Abner Kneeland. The sixth verse of the Epistle of Jude, "And the messengers who kept not their first state, but left their own habitation, he hath reserved in unseen chains, under darkness, to the judgment of the great day." Now compare this with the common version, and then you will perceive how quietly my *very learned opponent* can conscientiously pervert the scriptures. He says, in his note, 1. "Or, 'the messengers who watched not duly over their own principality, but deserted their proper habitation, he kept with unknown chains under darkness (punished them with judicial blindness of mind) to the judgment of a great day, i. e. when they were destroyed by a plague.' Alluding to the falsehood and punishment of the spies. Numb. xiv. See Simpson's Essay, p. 210." Here is a perversion of scripture nothing short of rank Deism.—Again, 2d, "Perhaps, however, the writer may refer to some fanciful account of a fall of angels contained in the apocryphal book, which lay before him, without meaning to vouch for that fact any more than for the incident mentioned verse 9." Or, 3d, "He might introduce it merely to illustrate his argument. At any rate a fact so important is not to be admitted on such precarious evidence." Observe, the Apostle was quoting an apocryphal writing, or, *some have supposed so!* Is this the way in which we are to interpret the holy scriptures? by rejecting such of them as do not suit our own purpose, and which prove a future state of eternal punishment, because

Deists, and Infidels, and corrupt Unitarians, and Universalists, who go with them, do not wish it so?

[Here Rev. Mr. Morse, one of the board of moderators, rose, and observed, that, with the concurrence of another of the board, (the Rev. Mr. Hogan, it is presumed,) he was under the necessity of calling the speaker to order, as it was conceived by them, that slandering Deists, and corrupt Unitarians, and Universalists, was out of order, and had nothing to do with the subject, as slander is not to be taken for argument.]

Mr. M'Calla resumed—Brethren, I have been told to keep order. I was not aware that I had infringed the rules of order by declaring the truth. I am also accused of calling them corrupt. If this gives so much offence, and wounds their feelings so keenly, I shall endeavour, in future, to keep clear of using this offensive word, *corrupt*, as I feel no disposition to hurt the feelings of even Deists, nor of any connected with them. But to return. The argument had advanced to this stage. I was endeavouring to prove, from the attributes of God, that the doctrine of the absolute and eternal punishment of the wicked is true, and observe that the milder attributes of God, i. e. his mercy, his love, and grace, were infinite; because God is an infinite being, yet they are, in a certain sense, more limited than the creation; for example, our sun illumines the whole universe, yet while our hemisphere enjoys the light, the other is involved in darkness; and while the inhabitants of one pole have continued day, the inhabitants of its opposite are involved in perpetual night; so is the plan of grace. And here you will notice that I differ very materially from my opponent, who would have you believe that there is no necessity of grace for the salvation of fallen man.

The plan of grace which we receive, and bless God for, is revealed to us in the sacred oracles of divine truth;—that we are saved by the grace of God, by the precious blood of the Lord Jesus Christ. Does the scriptures tell us that Abraham was justified by works? "For what saith the scripture? Abraham believed God and it was counted unto him for righteousness. Now, to him that worketh is the reward not reckoned of grace but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly; his faith is counted for righteousness:—even as David also described the blessedness of the man unto whom God imputeth righteousness without works:

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. iv. 3—9. Here, then, we see that the plan of grace is not of works, as the cold phlegmatic moralist asserts; but as it is said, Ephesians ii. 8, 9, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God: not of works lest any man should boast." Is the doctrine of works then the plan of grace made known to us in the scriptures? I have been induced to notice this plan of grace, the more particularly because my opponent asked this question, "What need have we of grace?" How natural it is for a man, who refuses to receive the word of God, and asserts his unbelief in the scriptures, to ask such questions! We may clearly infer from what I have shown you, that some will be happy and some miserable to all eternity. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." But this whole blessed plan of the grace of God is entirely annihilated by the Universalist scheme. This plan of grace clearly points out that some are partakers of it, and others are not; for our Lord, according to the apostle John, says, (To them who are to be partakers of this grace, not to any others), "I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?" John xi. 25, 26. Here he was evidently speaking of the second death, intimating that those who did believe, should be the subjects of eternal life and happiness, and should not taste of the second death; and that those who did not believe, should die the second death, and would be tormented forever. He could not here allude to the life of the body, for all must die a natural death; but he meant that spiritual life which he would give to those who believed. In another place this grace is represented to us by justification and sanctification, as in 1 John, i. 7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And, again, v. 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," which is communicated unto us by the Holy Ghost. "The spirit itself beareth witness with our spirit that we are the children of God." Rom. viii. 13. Whom the children of this world cannot receive,

that is, sinners cannot, who are in the power of sin and death, but believers receive him because they know him. As in John xiv. 16, "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever: even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." And in 1 Cor. ii. 10, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Also, John xvi. 13, 14, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." Now compare this with Mark xiii. 19, 20, and see how differently he speaks of the wicked: "For in those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be. And except that the Lord had shortened those days, no flesh could be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." Here is put, beyond a doubt, the different states of the righteous and the wicked in a future world. The blessings of the righteous are distinctly pointed out, and also the punishment of the wicked, in such a manner that it cannot (except it be wilfully) be misunderstood. Again, in Matt. xxv. 31, "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Verse 34, "Then shall he say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Here is the blessed state of the righteous clearly set forth, that they are to inherit the kingdom and partake of his glory. But does he say the wicked are to do so? No: but the very reverse. Now observe what he says to the wicked, that is, all unbelievers: verse 41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:" and v. 46, "And these shall go away into everlasting punishment: but the righteous into life eternal." Now, how does this agree with my opponent's doctrine? That for our transgressions we received our full punishment in this life, and that at the second coming of our Lord all are to be alike,

all are to go to heaven together? An observation made by my opponent near the end of his remarks, requires some consideration. He tells you, that the wicked are punished in this life in proportion to their transgressions, in direct opposition to what you have just heard as the sacred truths contained in the scriptures, and in opposition to the very evidence of our senses, for we see the wicked flourish and prosper in the world, while the righteous are the objects of persecution, disgrace, and poverty; and it is a well known fact, both in natural and revealed religion, that men are not punished in this world in proportion to their crimes. Who does not know this? You all must be fully sensible of it; and what saith the scriptures on this subject? We find that good man Job, who was perfect and upright before the Lord, one who feared God and eschewed evil, complains that this was the case in his day, and surely it is so in ours. He says, chapter xxx. 1, "But now they that are younger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." And the good Asaph says, Ps. lxxiii. 3—8, "For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish.—They are corrupt." I beg their pardon, (*laugh*) I told them I would not slander them, nor call them corrupt any more; but if I did say that infidels and Universalists were more prosperous than others, I beg their pardon, I did but use the words of the good Asaph, who was regretting how wretched his condition was, compared to that of the wicked in this life, but he found how it was, when he went into the sanctuary, and saw what a dreadful end awaited them; for, he says, verse 17, 18, "Until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places: thou castest them down into destruction."

While we are on this subject, you will also observe the manner in which it hath pleased God to make known to us the benefit to be obtained by faith. Eph. ii. 8, 9, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God: Not of works, lest any man should boast." And in Mark, xvi. 15, 16, when

our Lord sent out his disciples to preach his gospel, "he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Again he says unto them in Matt. xiii. 11, 12, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whomsoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath;" and v. 15, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted and I should heal them."—Here he declares plainly that some are to know the things and some are not, some are to be healed and some are not to be converted lest he should heal them. But my opponent says, they shall all be saved, they shall all be converted and healed, and, finally, the wicked who die in their sins shall enjoy the same happiness as the righteous: both he that believes and he that believes not, will be equally rewarded with the blessings contained in the gospel. Now you may believe my opponent or the scriptures, which you please. I, for my own part, will say with Paul, Rom. iii. 4, "Let God be true and every man a liar." But, perhaps, my opponent may try to get over this by saying the wicked will repent after death; but how will he reconcile that with the scriptures? which saith, Eccles. ix. 10, "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Again, Ps. vi. 5, "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" No, my friends, there is no repentance in the grave, we must repent here, before we go; there will be no repenting afterwards. For they who do not, will be like the servant mentioned by our Lord in Luke xii. 45, who said in his heart, "my lord delayeth his coming: and shall begin to beat the men servants, and maidens, and to eat and to drink and be drunken: The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him asunder and appoint him his portion;"—with whom? With believers? No: but with unbelievers.—Yes they shall have their portion with those who on earth, despise, or set at nought, as my opponent does, the attributes

of justice and judgment, holiness and truth. [Interrupted by the moderators, but in so low a tone of voice that the words were not distinctly heard in the gallery.]

Mr. M'Calla —If I have been severe upon my opponent, or upon any one else, it is against my will. The portion of severity that I have exercised towards them, has been drawn from me by the frequent interruptions which I have met with. They have burst from me entirely involuntarily, as I have no wish or desire to hurt the feelings of any individual in existence; therefore I hope they will let me pursue my regular course without any interrruption, as I intend they shall pursue theirs, and then they may escape those harsh expressions which unintentionally have escaped me.

We will see how my opponent's doctrine agrees with the attributes of God; since there is no repentance in the grave, and he says there is no need of grace to save us.

Let us see if the justice of God requires the sinner to be released from the penalty due for the transgression of the law, until the debt is paid. God says, Ezekiel xviii. 20, "The soul that sinneth it shall die."—I have already shown you that this is not a temporal death, but the spiritual or second death. Again, v. 26, "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done he shall die." Now no man in his senses will pretend to tell you that this only means a temporal death, you might, with as much propriety, say, he shall die, and after he is dead he shall die again, and yet this may be but one death. Still my opponent will tell you, it is all temporal. Does not the apostle Paul in his epistle to the Romans, ii. 6, say, "That according to the righteous judgment of God, who will render to every man according to his deeds: To them who by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life?" Those who seek for it; but how will they obtain this salvation who reject the way, the only way pointed out whereby they may obtain it? They cannot: for man is unable to pay the enormous load of debt due by him to a violated law; and the justice of God requires it either to be paid by him, or by a substitute. "How then shall they escape if they neglect so great a salvation?" For the eternal Jehovah had decreed before all worlds the absolute eternal punishment of those who are so hardened and impenitent that they will not accept

of this glorious salvation held out to them. But the time is coming when the Lord shall avenge his saints who are on the earth; upon those who reject him and despise his servants: as in Rev. vi. 9, "And I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Here they call upon God the most holy and true, unto whom they are praying that he would pour out his vengeance on the enemies of his truth. This my opponent would term cruelty. Again you will find how differently the angel spoke of an offended and just God, to what my opponent does, Rev. xvi. 4, "And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." Here God is termed righteous, and worthy, and just, for having inflicted vengeance on his enemies, the wicked, no matter what their clergy may say to the contrary. And in Rev. xix. 1, "And after these things I heard a great voice of much people in heaven, saying Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: For he hath judged the great whore which did corrupt"—(if I use the word *corrupt* when it is used in the scriptures I hope I shall not be called to order for it. Such expressions surely are allowable to be applied to the wicked when taken from the scriptures) "which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And the smoke rose up FOR EVER AND EVER."

TUESDAY AFTERNOON.

4 o'clock.

Mr. Kneeland.—The time has now arrived in which we have agreed to resume the discussion of one of the most important subjects which has ever occupied the attention of the human mind. Its importance was stated by my opponent and acknowledged by me in the morning, and you have borne testimony to the fact by assembling this afternoon in increased numbers;—my only regret is, that the parties by whom the subject is discussed are not more competent to do it that justice it deserves. In it our eternal interest is involved; for the question which we are now, in our own minds, called upon to decide, is no less than Whether God has doomed the wicked to remediless woe and misery? or, in the words of the proposition, "Is the punishment of the wicked absolutely eternal?"—If this proposition be true, you, my hearers, as well as your speakers, are involved in it; for can we say that we are *not wicked?* If we were to say this, our own mouths would condemn us.

It seems from the manner in which the discussion has hitherto progressed, that my opponent would wish to take for granted that man, universally, deserves eternal misery at the hand of his creator. This he has declared in so many words:—now, my hearers, you have only the assertion of my opponent for the truth of this statement, and though he has so frequently been called upon to show the Law of God which requires the eternal punishment of the transgressor—to show the testimony which announces that this punishment will be inflicted upon him as the penalty of the law—to point out to us the Book, the Chapter, and the Verse, where this law and this testimony are recorded, yet, he has not even attempted to do so; but instead of doing this, he comes forward before you, to prove this all-important doctrine *inferentially* or by *implication*;—from the attributes of the Deity being opposed to the happiness of the sinner—from the impossibility of otherwise reconciling some circumstances which have taken place in the providence of God, as recorded in the scriptures, &c. &c. —and lastly from direct testimony, which, however, he has not as yet adduced.

I am sorry to say, as I wish in no degree to derogate from the talents or to impeach the motives of my opponent, but wish the first had been superior, and I presume the latter to be good; yet, I am sorry that truth constrains me to declare, I have met with more powerful evidence, brought in favour of eternal misery, by laymen, even by young mechanics, at the Commissioner's Hall in the Northern Liberties, than I have heard this morning from my opponent.—I feel sorry that a reverend gentleman should have come all the way from Kentucky to teach the citizens of Philadelphia theology, without being possessed of abilities better adapted to the task.

Instead of coming to the point, and showing to us the law of God against which the sinner has transgressed, and which demands his eternal misery, the whole aim of my opponent has been to throw out insinuations, inuendoes and imprecations against the writings of your humble speaker.—Now I would ask, what has the writings of your speaker to do with the question before us for discussion? Are they to decide the question? Suppose it should be found that they do contain errors, will that disprove the testimony of the holy scriptures? My opponent has endeavoured, also, to make some impression upon his audience by unfavourable, and I must say, uncandid remarks, in relation to the translation of the New Testament, recently published by your speaker; he has endeavoured, from some notes contained in that translation, to show that your speaker is an unbeliever in the Word of God as revealed in the scriptures. This appeared to me to be so very uncandid, that I was constrained to interrupt my opponent at the time; and I have now to show you that all the notes to which he referred, and partly read in your hearing, are quotations marked by inverted commas, and with references to the authors from whom they were copied. Now, is it proper to produce the expressions contained in such notes, as my language?—I can only say, that such misrepresentations go to weaken his own cause, and to strengthen mine.

My opponent finished his morning's address by referring to one passage of scripture on which he seems to rest his doctrine with much confidence. This passage is contained in the book of Revelation, the sixth chapter, and the tenth verse, "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

After this, the revelator goes on to speak, in connexion, of the judgments of God,—of a river whose water should be turned into blood, and then in chap. xvi, verse 6, we have this declaration, "They have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Here is the judgment—here is the vengeance called for by the saints; now, I ask my opponent whether the wicked will drink blood in a future world?—The language made use of by the revelator is figurative and not literally descriptive of historical occurrences;—but observe that this judgment, whatever it may be, was to be poured out on "them that dwell upon the earth," and was not to be reserved until a future world.

Were I disposed to follow my opponent in all his windings—the longer we were to continue the discussion, the farther we should find ourselves from the point in dispute, and finally would lose our subject in a mass of extraneous matter.—I have already repeatedly called upon my opponent to exhibit the law and the testimony in proof of the first part of the proposition, viz: of the absolute eternity of the punishment of the wicked, and as frequently as I have called for them has he declined attempting to adduce them. He has his mind marked out in a particular track; for, having anticipated, as he supposed, the ground which would be occupied by his opponent, he had his matter ready cut and dried, to meet him; but being opposed by arguments of which he had no previous idea, he has been completely thrown out: nevertheless, as his matter has been prepared, he persists in giving it to you, rather than meet me on the ground to which I invite him.

I am sure that on my own part, this discussion has been wholly unsolicited. The first letter in relation to it came from my opponent, and was received when I was in New-York; but, though I never solicited the discussion, yet I never for a moment declined it.—This is not the first time, nor will it probably be the last, I have been brought in contact with the reverend clergy who oppose the unlimited grace, mercy, and goodness of God.—If, therefore, my opponent has any regard for his own reputation, for the cause in which he is engaged, or for the clergy of whom he constitutes one, he will now come forward with the strongest possible arguments that it may be in his power to adduce in favour of the eternal misery of sinners. If he does not do this, your opinion must be that he has no positive evidence in his favour. Would it not, then, be

more candid for him to acknowledge that he cannot find either the law or testimony which demands such punishment, and come to the discussion of the second member of the proposition, "Is sin only a temporal punishment in this world for the good of the sinner, to be succeeded by eternal happiness after death?" By so doing he would put the labouring oar in the hand of your humble speaker—he would then put it on me to prove that the punishment of the sinner is only temporal and salutary, to be succeeded by his repentance and never ending happiness. Now if he wishes to give me a hard task, as he would suppose it, why does he not pursue this course.—I must now insist upon keeping him to the first point contained in the proposition, until he shall either prove it true, or acknowledge his inability to do so, or else give up the position altogether; then will I from the law and the testimony prove that the punishment of the wicked is temporal, for their good, and to be succeeded by eternal happiness hereafter—mark, I do not say *immediate* happiness, as my opponent insinuated in the morning, when he declared that I believed the sinful inhabitants of Sodom and Gomorrah had entered heaven, while righteous Lot was continued a sufferer in this world: such is not my opinion, and if my opponent imagines such will be the ground I shall assume, he has been deluded by the chimera of his own imagination.

As I have not yet any thing to consider as an argument in favour of the first part of the proposition, and as I do not wish to say that I have nothing to occupy my portion of the time, I will just intimate the ground that I shall take in defending the truth of the second member of the proposition, in order that I may prepare my opponent for what he is to expect; as, from the specimen which he has already given us of his knowledge of the arguments and scriptural evidence employed by Universalists, it may be probable he needs this preparation.

When I come to defend my doctrine, I will contend, as the scriptures declare, that the righteous—(he has told you that I say the righteous will be rewarded in another world) that "the righteous shall be recompensed *in the earth*, much more the wicked and the sinner." See Proverbs xi. 31. Is this true? In confirmation we are told "*In* keeping the commandments," (not *for* keeping the commandments) "there is great reward." Psal. xix. 11. And, again, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple,

verily, I say unto you, he shall in no wise lose his reward." Matt. x. 42. Where shall he be rewarded? He shall be recompensed in the earth; so says the Bible; and if I am called *infidel* because I believe in what the Bible declares to be truth, I glory in the appellation. The same testimony informs us that "God is good unto all, and his tender mercies are over all his works." Ps. xlv. 9. Being good unto all are we not to infer that all his dispensations toward them are good? Does he then not punish them for their good? Being good inherently, certainly whatever proceeds from him must be good, and designed finally to end in the good of all his creatures. Is punishment the work of God? It is said, to be sure, to be his strange work: "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." Isa. xxviii. 21. But, nevertheless it is still his work.

Speaking of David, God says, "If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes, nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." Ps. lxxxix. 30—34. You need not expect to escape punishment if you commit sin, but though God afflict the sinner yet he does it in mercy, for "Whom the Lord loveth he chasteneth." Heb. xii. 6. And "What son is he whom the father chasteneth not;" v. 7. Now, we are willing to allow that "no chastisement for the present seemeth to be joyous, but grevious; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby:" v. 11. And if we be "without chastisement whereof *all are partakers*, then are we bastards and not sons;" v. 8.

I have already stated that it was not my intention to discuss the second part of the proposition, until we had disposed of the first, but there was nothing else for me to do, as I had no arguments to answer on the opposite side of the question, than to show to you the nature of that evidence, by which the second part of the proposition will be supported, when we conceive it our duty to take it up.

There is one circumstance which I cannot avoid taking the liberty to mention at this time, it appeared somewhat

surprising to me, considering the importance of the subject, that my opponent should state to you this morning, that although a member of a certain society, and a teacher, who maintains the doctrine of endless misery, yet that that society is not with him in the discussion; neither are the clergy of the denomination to which he belongs; but that he stands alone. Now, if they thought he would come off victorious, why did they not come forward?—why did they, to the eve of the discussion, refuse him their countenance even as his moderator. [Here the speaker was interrupted by Mr. Kennedy, one of the bench, who contradicted something the speaker had asserted, but we did not distinctly hear what he said.] If so, it is very well, I had the statement, in regard to the opposition of the clergy to this discussion, from my opponent's own lips, and had every reason therefore to believe it correct. My hearers must perceive the reason why I go into this extraneous matter.—What shall I do?—say nothing? If my opponent will give me any thing better to talk about I will not wander. The moment he gives me what he considers to be the law and the testimony upon which he predicates the denunciation of endless misery to the sinner, I will consider it and see whether it will prove the truth of that part of the proposition he has pledged himself to support—and if it should be found to prove it, not only your speaker, but you, my hearers, are bound to submit—we must either lay aside the testimony of God, or we have nothing to do but to bow in obedience to it. I call on my opponent, therefore—I earnestly entreat him to show one law that requires the eternal misery of the sinner—and unless he can, he may say what he pleases, wander where he will—I shall not attempt to follow him.

4½ o'clock.

Mr. M'Calla.—In the discussion, this morning, I read several quotations from different books written by my opponent, for which I have been accused of misrepresentation, and of having given to them a false colouring; I should be sorry to have done any thing worthy of such a charge. I said, Dr. Lardner declares of certain epistles, that "they should not be allowed to be publickly read in christian assemblies;" that Mr. Kneeland has inserted this in his translation of the New Testament, and declares that this is well observed by Dr. Lardner. Is this not fairly quoted? If not, I shall be at a loss, in future, how to

make any quotation without first submitting them to my opponent for his approbation. I now contend, that, although the words originally may not be his, yet, by his remarking, "it is well observed," &c. they become his own words; and you all had evidence, this morning, that they contain his sentiments. As to his observation in relation to my having come all the way from Kentucky, to teach the Philadelphians theology, and that he had heard stronger arguments from laymen, in this city, than from a divine from Kentucky; I acknowledge that I may not possess the talents of many laymen—[Here he was interrupted by the Rev. Mr. Morse, to correct a mis-statement.—He observed, "I wish no interruption."] My opponent has said that I gave the challenge for this discussion, and that I put it on paper; I shall let this pass without notice. The challenge was given from the pulpit by my opponent, in his sermons, as I have been credibly informed; and he has cajoled his deluded followers, by telling them that it was not answered because the clergy could not do it. It is also contained in his book, which I will now convince you of. In the second edition of his Lectures, in a note, page 198, he says, "This lecture is the substance of two discourses which were delivered at Langdon, N. H. July 22, 1805, and were immediately printed, and remain to this day unanswered. The substance of those discourses was again published, in a different form, in the state of New York, in 1816; and at each publication the learned clergy have been respectfully called upon to show wherein those statements are incorrect" Thus has he been challenging, and challenging for near twenty years, until he got out of breath. [*Loud clapping, then hissing.*] I did not come here, my friends, to establish my own opinions, but to convince you of the truth of the doctrine preached by our Lord Jesus Christ; not to obtain my own will as a preacher, but to do the will of my God and master Jesus Christ; for in his sight my gold becomes dross, not having on my own righteousness, but the righteousness which is of God, by faith. The challenges which he has given to the world, I must believe, because I have heard of them from both his friends and opposers.—(You heard him this morning make one yourselves, with your own ears;) accordingly, he makes out in the preface to his second edition, that his challenge has been before the world from ten to twenty years, and that the reason it has never been answered, is, because we are

afraid to attempt it, knowing that we are all wrong;—his eighth, and as he says, his most important lecture, has been full twenty years abroad; it is therefore time it was answered, if it can be; but he says "This is considered as a silent acknowledgement, that in the opinion of the clergy generally, the work is unanswerable." Thus, he says, by our not having accepted his challenge, we tacitly acknowledge he is correct, and that the clergy are not able to answer it. And yet, when we break our silence, he says we come all the way from Kentucky to teach Philadelphians theology. He says—

[*Here he was interrupted by the Rev. Mr. Morse, who said he regretted he was under the necessity of interrupting the speaker, but, as he had advanced a statement which was not true, it was his duty to correct it.—Mr. M'Calla here interrupted the speaker, by observing, that he did not consider it fair for one Universalist to assist another against him; that if Mr. Kneeland was unable to defend his doctrine, instead of getting others to do it for him, he had better give it up, and acknowledge himself in error.* Mr. Morse—*'Tis a false———(Both speaking together.)* Mr. M'Calla—*I have no objection to his bringing half a dozen persons to assist him, if he will only allow me the privilege of my half hour without interruption; I have no objection to take his second next. (Mr. Morse sat down.) Mr. M'Calla resumed the thread of his argument, and observed*] My opponent states in his book that he has publicly appealed to all the clergy, to show that what he has therein stated is incorrect; and because they have not attempted to controvert his false statements, he declares it is because we cannot; and yet when I come all the way from Kentucky with no more talents than a Philadelphia layman, he wants to make it appear that he only intended it to be answered in print, and denies altogether that he ever gave a public challenge to a discussion; and did he not, this day, in your hearing, call upon any one present to contradict him? Is not that a challenge, and a public one too? And to this very discussion? But he may twist and turn expressions, and explain away, till it does not mean a discussion at all. He has called upon any one, and in the most general manner, to dispute with him, observing, "the more learned the better:" of this I took some notice in my last letter, and offered myself, because no one else did, as modestly as a Kentuckian could offer himself, and he denied the challenge. Perhaps he was a little uneasy that even one with

only the humble pretensions of a layman should come forward to oppose his system of infidelity and falsehood! He had long been glorying in himself, and assuring his followers that none were willing or able to contradict him: I now think myself called on in providence to undertake to defend those truths which I openly profess and inwardly believe to be the faith, as once delivered to the saints by Christ Jesus our Lord; the more especially because none of the clergy, either because they thought it beneath their notice, or that they had heard nothing about it, came forward to confute it.

My opponent says he is at a loss to consume his thirty minutes, and yet he continues saying something to the end of his time. If he has so little to say, why does he not do as an antagonist of mine once did on a former occasion. Let my present opponent speak but five minutes, and give me the remainder of the time, and I will come to the point much sooner. I had already attempted to prove from the attributes of God, according to my plain, rough way, not as a *learned theologian*, like my opponent; but as a plain *Kentucky layman* would attempt it, that, there is a place of absolute and eternal punishment for the proud and all those who do wickedly. I endeavoured to show that the attributes of God required it, and quoted, for this purpose, Rev. xix. 1, "And after these things I heard a great voice of much people in heaven, saying, Alleluia, Salvation and Glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hands; and again they said, Alleluia! and her smoke rose up for ever and ever." These things are said to be done by our God, because he is righteous, and holy, and true in his judgments, in opposition to the opinion of those who say he is not righteous; and, that he takes signal vengeance on those infidels who do not believe in the Lord Jesus Christ, even upon those who have not passed from death unto life; upon those who know not what it is to be born again. The same thing is asserted by the apostle, in his second epistle to the Thessalonians, i. 6 to 10, "Seeing it is a righteous thing with God (a righteous thing you will observe) to recompence tribulation to them that trouble you—(i. e. his saints.) And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels; (observe, it is the

Lord Jesus of whom Paul is speaking;) in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. (You are here told that the righteousness of God requires that he should take vengeance on the wicked, and that he should punish them with everlasting destruction.) When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." There is a time coming, when God shall be admired by his saints for his justice in punishing the wicked with everlasting punishment; and even devils, and the objects of this punishment, shall acknowledge him just in inflicting it. We have given several plain passages, which prove, beyond the possibility of contradiction *the awful state of the wicked*, and that the justice of God requires their absolutely eternal punishment, because he is holy and true, and have shown the close connexion between the attributes of justice and holiness. Again, Rev. xiv. 9, to the end. I will now proceed to notice the nature of sin. Many passages tend to show the heinousness of sin, and call it exceedingly sinful. Thus St. Paul says, Romans vii. 13, "Was then that which was good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." We find then that sin which my opponent calls a *negation*, a mere *nothing*, is declared to be *exceedingly sinful*. Paul says so. Yet my opponent makes very light of it, he says that that is nothing which the apostle considered so exceeding sinful he could not find a name strong enough to express his abhorrence of it;—that it is only a negation. But I rather think my opponent is getting ashamed of what he has written.—He says, p. 195, "As the diseases of the body are mere privations of health, so the disorders of the mind are all merely negative, a lack or want of their contrary virtues, the same as darkness is nothing more than the absence or want of light. Hence ignorance, folly, injustice, hatred, cruelty, &c. are only the want of knowledge, wisdom, justice, love, mercy, &c." Thus we see that injustice, hatred, cruelty, are negative qualities, a mere *nothing*.—How contrary he and the apostle are in sentiment!—how much at variance their doctrine! According to my op-

ponent, sin is nothing! According to Paul, it is so sinful that he cannot find a name for it. He does not say sin is an exceeding *nothing!* no, but exceedingly *sinful.* How different this to my opponent! When any man becomes ashamed of his own book, we think it a pity it was ever printed. There is a passage in his book which contradicts the above, and we conceive that those who advocate and believe that men go to heaven in their sins, had better reflect upon the purity of heaven, which is represented in Rev. xxi. 22—"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh *abomination*, or *maketh a lie;* but they which are written in the Lamb's book of life." How does this agree with my opponent's doctrine? He says all shall go, whether they be sinners or not! not considering what the law says by his prophets, Hab. i. 12, 13—"Art thou not from everlasting, O Lord, my God; my holy one? We shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity." How says my opponent, then, that the impure shall enter heaven?—and surely it does not require great purity to behold a vacuum, as my opponent has said sin is—a mere negation. Also, Paul says, in his epistle to the Hebrews, "But God cannot abide sin, and is of purer eyes than to behold sin and to look upon iniquity; and also, Heb. xii. 14, "Follow peace with all men, and holiness, without which no man shall see the Lord." Again—"Every transgression receiveth a just recompence of reward."—Heb. ii. 2. Having stated thus much in favour of the arguments to be drawn from the perfections of God, we will now take notice of the natural depravity of man, and of the utter helplessness of sinners to approach unto God, unless he be drawn by the cross of Christ. They are declared to be debtors to the law, as in Matthew xviii. A certain

King made a reckoning with his servants, one of whom owed him ten thousand talents, but having nothing to pay, he frankly forgave him; notwithstanding, in consequence of subsequent misconduct, he "delivered him over to the jailors, till he should pay all that was due him."

This grace is declared to be so absolutely necessary, that it seems astonishing that man is so blind, and the human heart so callous as it is. It is said, John xv. 5, "Without me ye can do nothing." Romans viii. 7—"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." This the apostle told us, that we might know that we should be kept at an eternal distance from God, unless we were prepared by the grace and spirit of our Lord Jesus Christ to please him: which we never could do without it; nor are we told that all are made partakers of it; for, it is said, Matt. vii. 14, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." How does this agree with the doctrine that all shall be finally saved? "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves!" Instead of all being saved, we find that many shall not be able to find it. Again—John viii. 21—"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, will he kill himself?—because he saith, Whither I go ye cannot come?" How natural this to the carnal mind! "And he said unto them, ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you that ye shall die in your sins; for, if ye believe not that I am he, ye shall die in your sins."

But I read according to the Universalist scheme, that those who die in their sins shall go and dwell with Christ—shall be where he is. What a difference between the two doctrines! Which will you believe? the word of God? or the blind traditions of men? Christ says, where I am ye cannot come if ye die in your sins. The Universalists say you can. Now, if they die in their sins do they repent afterwards? No. The scripture saith, Isa. xviii. 13, "The grave cannot praise thee, death cannot cele-

brate thee: they that go down into the pit cannot hope for thy truth." Of course, it will be admitted by all, that the word here rendered pit, means the grave. So then they who die in their sins, cannot hope for the truth; for his justice and truth have sealed them for an absolute and eternal punishment, and hell shall be their habitation, and devils their companions, forever. It is evident that hell is a place of darkness, and instead of being a place where they will pay off the debt and finally be liberated, it is a place where they continually increase their debt to all eternity; increasing their wickedness as they increase in torment and misery; as in 2 Peter ii. 4, "God spared not the angels that sinned, but cast them down to hell, and delivered into chains of darkness." The scriptures invariably represent that old serpent, the devil, as a real being, and not an imaginary one, which is too evidently the fact, from his influence in the world: and though they are disposed to deny this, as they say sin is merely nothing, let them misrepresent the scriptures as they will, still they cannot make truth falsehood, and the scriptures always speak of him as a material and a real being.

5 o'clock.

Mr. Kneeland.—I sincerely regret, my friendly hearers, that after my having so kindly and so modestly pointed out an error of my opponent, (for I had no idea that the statement was an intentional misrepresentation on his part) that when he again addressed you he thought proper to reiterate the error with increased boldness,—not that it would, even if allowed to pass uncorrected, make any thing in favour of his cause, or against mine; but as I thought he would be sorry even unintentionally to misstate facts, I corrected him at the time he made the statement, that he might not be under the mistake for even thirty minutes; but as he has not thought proper to acknowledge himself to have been mistaken, it now becomes my duty to show where the error originated, and to correct it before you.

My opponent read to you several notes from my translation of the New Testament; one, which he very properly noticed as a quotation, is from Dr. Lardner, giving the titles of such books as have been disputed, which he thinks "should be allowed to be publicly read in Christian assemblies, for the edification of the people; but are not to be alleged as affording *alone* sufficient proof of any doctrine." See *Lard. Hist. Apost. and Evang. vol. I. p.* 30.—This

will be found immediately after the Preface, page x. But my opponent observes that though this be a quotation, that the translator approves of it, and makes the note his own, by saying in a note to the epistle of Jude, page 389 of the Translation,—"This epistle is one of the books, the genuineness of which was disputed in the primitive ages, and which, therefore, as Dr. Lardner well observes, 'ought not to be alledged, &c.'" But had my opponent examined the note with any degree of attention, he would have perceived that the fact is, the whole note is copied verbatim from the improved version of the New Testament published in London, that it is marked with quotation points, and with a reference to that work at the close of the note. The facts are similar in reference to the other notes he referred to, (2 Pet. ii. 4,—Jude 6,) neither of them containing a single word of my own.—If, therefore, there be any impropriety in the notes, their authors must be answerable for it;—nothing can be attributed to me, excepting that by inserting them in my translation I have aided in giving them a more extensive circulation.

Whether, now, the false statement thus made by my opponent, and after he was corrected, urged again with increased assurance, makes against him or me, it is for you, my hearers, to judge.

I have, also, sincerely to regret that my opponent, instead of attempting to reply to my arguments, endeavours rather to take advantage of all that falls from my lips, that by low witticisms and sarcasms he may excite your laughter against his opponent, or obtain your plaudits for himself.—While I am speaking, I wish no plaudits from any part of my hearers, and I should be very sorry to hear a hiss. We come here to discuss an all-important question, and I must earnestly entreat of you, that whatever witticisms may be made use of by either speaker, that you will neither express your approbation by plaudits, nor your indignation by hisses.

I had patiently waited during the whole of the last half hour to hear from my opponent some further testimony from the Word of God in support of his side of the proposition. I had hoped, after my earnest entreaties, he would have gone back and showed to us the Law of our Heavenly Father which requires the absolute eternal misery of sinners, but this he has not as yet attempted, and I am perfectly willing, until he does this, that all the arguments he has endeavoured to adduce, inferentially and by impli-

cation, should pass by me, with all their weight on your minds, without attempting a reply to them. For if the Law of God cannot be shown to require the punishment contended for, all other reasoning is nugatory; "To the law and to the testimony" I once more, therefore, invite him. But there is one passage brought forward by my opponent upon which he appears to rest with much confidence, and which I think it proper cursorily to notice.—The passage to which I refer, you will find in the Second Epistle of Paul to the Thessalonians, 1st chapter, seventh and tenth verses inclusive. "You who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." That the trouble here spoken of, in the first part of the passage, took place upon the earth, will not, we believe, be disputed by any one.—I have endeavoured to quote the passage correctly, and to give it, in reciting it to you, its full force.—Now, has my opponent used any kind of argument to prove that "the destruction from the presence of the Lord, &c." here referred to, is to take place in another and a future world, that is, after the general resurrection? No, he has not. He thought, of course, it must be so, that you would understand it so, and, therefore, he recited it without comment. But to be satisfied as to when the destruction spoken of by the apostle is to take place, we must attend to the scriptures in connexion.

In the first place, it will be necessary to satisfy ourselves as to the time to which the scriptures allude, when they speak of the coming of Christ with his mighty angels, to take vengeance on those who know not God, and to reward every man according to his works,—and when we have ascertained this fact, the question is settled.

It is reasonable to conclude that all the inspired penmen, when they use precisely the same language, invariably refer to the same time and to the same subject.—First, then, as to the time. Jesus says to his disciples, as recorded by the Evangelist, Matthew, chap. xvi. 26, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (The word here rendered soul, is rendered

life in the verse immediately preceding.) "For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." Does this allude to the same time as is referred to in the passage in Thessalonians or not? If he is coming to reward every man according to their works, is he not then coming to punish the wicked and to comfort his saints;—to take vengeance on the ungodly, and to render happy those who obey the gospel?—Now as to the time when this shall take place, observe the very next verse; "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Now from this testimony what are we to conclude? either that some of those who were addressed by Christ are still alive,—have not tasted of death, or that Jesus has already come in his kingdom: and in confirmation of this, he declares, John xii. 31, "Now is the judgment of this world." In corroboration of the above statement, turn now to the gospel according to Mark, the last verse of the eighth chapter, in connection with the first verse of the ninth.—It is always necessary to observe the connexion of different chapters, in order to come at the sense of the inspired writers, for very often those by whom the bible was divided into chapters and verses, for the conveniency of reference, have divided a subject so as to place one part of it in one chapter and the other in the following one.—It reads thus: "Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation," (our Lord declares) "of him also will the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels;" evidently alluding to the same time as above. Now, what are his very next words? "Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power;"—the very same, and almost in the same words as in Matthew.—Now turn to Luke, ninth chapter and twenty-sixth and seventh verses, where the words are almost the same as in Mark—if possible, however, they are stronger, when pointing out the time of Christ coming in judgment: "when he (Christ) shall come in his own glory, and in his Father's, and of the holy angels," and "I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God."

Is it not surprising, is it not incredible, that a time which our Saviour appears to have been at so much pains to point out and identify, should be attempted to be carried by any candid person into a future state of existence? —Christ did come in judgment at the close of the Jewish dispensation, when the day of the gospel was ushered in with glory. In corroboration of this fact, Christ states that time, that when he would appear to take vengeance on the ungodly and the unbelievers, should be a time of trouble and of tribulation, "such as was not since the beginning of the world to this time, no nor ever shall be." Matt. xxiv. 21. Now that Christ is here speaking of the same time of troubles, such as which shall not ever again occur, as when he came in his kingdom to take vengeance on the enemies of God, is evident, as he declares in connexion, that the generation to whom his words were addressed "shall not pass, till all these things be fulfilled." verse 34.

That the troubles referred to are limited to the earth, is also shown by their nature, they being such only as could be experienced in this state of existence. "Let them which be in Judea flee unto the mountains—Let him that is on the house top not come down to take any thing out of his house—neither let him that is in the field return back to take his clothes—woe unto them that are with child, and to them that give suck in those days. But pray that your flight be not in the winter, neither on the Sabbath. For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." Matt. xxiv. 16—21. Compare, also, Daniel xii. 1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Thus, I have shown to you, my respected hearers, our views of this, which is the strongest testimony my opponent has brought forward in defence of the eternal misery of the wicked. If the circumstances referred to above, are to take place in another world, this is for him to prove.

But I hardly think any will credit the idea that Christ desired the disciples to pray that they might not be judged in another world "in the winter," or "on the Sabbath!" All the language has reference to calamities brought upon

the Jewish nation when their city was destroyed by the Roman armies—and their own historian, Josephus, states that the calamities which then befel the inhabitants of Jerusalem, were indescribably great; that the destruction of this people exceeded all the destructions God or man had ever brought upon the world; for such was the famine which they endured, that mothers, we are told, devoured for food their own children. Josephus says, the number of Jews who were destroyed amounted to 1,100,000: and including those who were starved to death, or died from pestilence, the number who were swept from the face of the earth, "as with the besom of destruction," was upwards of 1,300,000. Now, is there no vengeance, no judgment in all this? or are these, upon whom God thus showered his vengeance, to be punished over again in another world? "Surely these were the days of vengeance, in which all the things that were written were accomplished." Luke xxi. 22.

It is altogether unnecessary for me to explain every text which my opponent brings forward, when he does not attempt, by argument, to prove they mean what he says:—and, although I have done it in the above instance, I shall not attempt it again. Let him give us his arguments to prove these texts refer to an eternal punishment, and we shall then test their force. My opponent knows very well that the original words translated in the above passages eternal, everlasting, &c. signify a limited duration, as well as a duration without end. If this be the fact, and he dare not deny it, it becomes him to show they are to be understood in an unlimited sense, in the passages he quotes. The true meaning of the original Greek words, αιων, αιωνιος, is continued, but indefinite duration, and the length of the duration is to be understood always from the nature of the subject with which it is connected. If, in these passages, the words signify a duration without an end—or, endless punishment to the sinner, we may, at least, infer that it is not inflicted in goodness, for no good can ever result to the sinner from it; for, even if he repent and become holy, he is still in torment, his punishment or his sufferings, do not cease.

5½ o'clock.

Mr. M'Calla.—When last up I was treating of the heinousness of sin, and of the real existence and materiality

of Satan; and, although some sinners make light of sin, and term it nothing, and speak of the devil as though no such being existed; the scriptures, however, speak with an awful solemnity and certainty on this subject. They positively show that, there is a real material being called a devil, what those sinners may say to the contrary notwithstanding. But those sinners who deny his existence now, will awfully experience to the contrary, by and by; for they will have their portion with him hereafter. We told you this devil was a murderer and a liar—see John viii. 44, "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." I do not wish you to understand that he puts to death living matter, but he is a murderer of souls. The spirit of God regenerates and makes alive the souls of its own, and the devil puts to death, or murders the souls of his own. How strikingly opposite in their engagements and effects! For while the spirit regenerates and saves the one, the devil murders and destroys the other; as in Matt. xiii. 19, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart." Again, verse 25, "But while men slept, his enemy came and sowed tares among the wheat, and went his way, but when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the household came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them an enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather ye the wheat into my barn:" here is a manifest difference between the fate of the wicked and the righteous. The devil is to have his own. The wicked are now, and ever will be, led captive at his will. 2 Tim. iii. 5, "Having a form of godlinees, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with di-

vers lusts." And Satan never will give up those he has got possession of, till one stronger than he shall come and drive him out. Matt. xii. 24, "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation: and every city, or house, divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself:—how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." But what does the scripture say of those in connexion with the devil. John viii. 41, "Ye do the deeds of your father:" and just below, he says, "Ye are of your father the devil;" and he was a murderer from the beginning and the father of lies; and he will continue you so forever. He says this of Satan, and all who are under his influence he calls his children. Paul says so, when speaking to one of them who was teaching the people contrary to the true doctrine, to Elymas the sorcerer, who withstood them, seeking to turn the deputy from the faith. "Then Saul, (who is also called Paul), filled with the Holy Ghost, set his eyes upon him, and said, O full of all subtilty, and all mischief, thou child of the devil, thou enemy to all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (What would the apostle have said to those, who, in our days, pervert the scriptures to their own private views?) "And now, behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season; and immediately there fell on him a mist and a darkness: and he went about seeking some to lead him by the hand. Then the deputy when he saw what was done, believed, being astonished at the doctrine of the Lord."—Acts xiii. 9—12. The apostle, here, speaks as if there would be no end of these things, but, according to the sorcerer and my opponent, the apostle is wrong; for there shall be an end of these things. Which is right, it is for you to judge. And when the devil, represented as a real being, gets possession of another real being, they both go to their own place. I should conceive hell to be a very

poor place to learn the way to heaven. Will the devil, pray, war against his own house, and help them to get there? Their present practices prove rather that they are preparing for that place, where, as it is said in Rom. ii. 8, 9, "They who are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also the Gentile:" where they will go on increasing their debt due to God and his law, and increasing in the same ratio, in punishment, to all eternity. The scriptures declare, (and my opponent in his Lectures admits it), that the transgressor of the law of God, is punished for his transgression; and if I can prove this to be eternal, why may it not be continually increasing unto those who reject so great a salvation?—As in Rev. xx. 1, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand:" here is as strong a phrase as could possibly be used to convey the idea of endless punishment. Who does not know that a bottomless pit means a pit without any end? "And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season." I presume my opponent will agree with me, that the pit here spoken of is hell, and by its being represented as bottomless, I conceive it means that they will increase in sin and in suffering to an endless eternity! And we see, and think that we have shown that this is the meaning intended to be conveyed in scripture.

My opponent observed, he wished, in this discussion, that we should confine ourselves to the common version—I am willing to take any translation; for, wherever bottomless pit is used, it will convey the same idea, and cannot be otherwise explained, but that it means, in a correct sense, a place where sins continually increase, and consequently suffering. When we come to other translations, it may be necessary to notice a remarkable literary curiosity that lately made its appearance in Philadelphia, called a new translation of the New Testament, from the original Greek, by one Abner Kneeland, which is worthy the attention of every one, for the gross absurdities and misrepresentations contained in it. I have now spent as

much time as is necessary on that part of my argument, which I called inferential, that is, drawn from the justice of God, and the depravity of man, which shows that God's law must be fulfilled or an atonement made, and the transgression pardoned, or the transgressor will be forever doomed to perpetual and never ending punishment: and that from the naturally depraved state of man, he cannot save himself from the penalty of the law, but must be saved by the grace of God; that is, by the atonement made by our Lord Jesus Christ, and accepted by his Father. And, also, that all will not be partakers of this salvation.

2dly, I shall now take notice of that part of the evidence which was termed, by implication, because it is so clearly implied in scripture that it cannot be misunderstood, except by those who wilfully misunderstand it, or misinterpret the scriptures to suit their own purpose.

We will, by and by, get to what my opponent has been calling for so long, and seems so remarkably uneasy about, pretending to fear that I cannot produce it, but rather fearing that I can. I am sorry I cannot gratify him sooner: but I must take my own way. The passages where the doctrine which I am contending for, is clearly implied, are the following, viz:—Matt. vi. 2, "Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues, and in the streets, that they may be seen of men. Verily I say unto you, they have their reward."

Their reward is certainly to be understood of a very different sort from the reward of the righteous. Common sense, without any knowledge of Greek, will teach us this, for if we understand it in any other way, they must be as happy as the righteous. Ps. xvii. 14, "Deliver my soul from men which are thy hand, O Lord, from men of the world, which have their portion in this life;" (but according to my opponent this is wrong, for he says they will have it in another life;) "and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Luke xvi. 25—"But Abraham, said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but he is comforted, and thou art tormented."—Yes, and all the wicked will be tormented to an absolute eternity. Now, observe, the wicked received good things

in this life, and the good are to receive them in another life. Now this is surely a very plain doctrine; one that every body may understand; so plain, indeed, that he must be wilfully blind who does not see it. The whole of the beatitudes, (so called, because they refer to certain promised blessings) contained in Matt. v. 1, clearly imply that the reverse of those blessings shall fall upon the wicked.

Thus, when our Lord says, "Blessed are the poor in spirit: for their's is the kingdom of heaven," it is clearly implied that the kingdom of heaven is not their's who are proud in spirit; but rather as it said in Malachi, iv. 1, "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Here is as plain an implication as could possibly be produced. Again, "Blessed are the pure in heart for they shall see God;" it is clearly implied that those who are not pure in heart shall not see God; and so of all the rest. Again, Paul in his first epistle to the Corinthians, x. 9—11, speaking of the fearful end of the wicked, says, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Matt. xxvi. 24, "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." This is the last one that it will be necessary to mention, it is so fully to the purpose.

Some who think themselves wonderfully learned—learned enough to give us, what they call a *new translation* of the Greek Testament, and who despise the more humble talents of laymen, whose talents and knowledge may exceed theirs ten to one, explain to their poor, ignorant, deluded followers, who do not know their right hand from their left, that this does not mean what it so plainly says; but tell them by a note in this said translation, it was good for Judas to be born, as he went to heaven before his master, whom he betrayed! But we wish to take the scriptures as we find them, and not garble and twist them by

new translations, and then we find they are plain and easy to be understood. They say, woe to that man by whom the Son of man is betrayed! "It had been good for that man if he had not been born." Yes, indeed, it would have been good for him; and all his descendants will, in the last day, set their seal to the truth of these words, and wish that they had never been born, or that they had been annihilated, when they will, with horror, call upon the rocks and the mountains to fall upon them and to crush them into non-existence; and will weep forever that they were suffered to be born. Now if, as my opponent says, there is no punishment after death, these words, "it had been good for that man if he had never been born," are not used correctly; or else they have no meaning at all; for if there is no future punishment, it is good for him that he was born. Yes, and even if that punishment is not *absolutely eternal*, the words are not correct, for were there any end to it though it should last for millions of millions and ten thousand times ten thousand millions of years, and that, too, in the Hell which we think most horrible, it would even then be well for Judas and his followers in our day, if they were then to be rewarded with eternal happiness; it would, I say, be good for them if there be any end to this punishment: for what is the greatest space of time which the power of numbers can reach, compared to infinity?

I know my opponent will stand up presently and tell you that I do not advance scripture to support my doctrine, and that I waste my whole time too, without coming to the point, and that he has nothing to answer. It is for you to judge whether I do or not.

There is another way of inculcating this doctrine in the scriptures, namely, by asking questions, and this is perhaps the strongest way of proving it; amounting, almost, to positive testimony, and is certainly very conclusive. Thus, St. Peter says, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" In Heb. ii, 2, "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Again, xii. 25, "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape

if we turn away from him that speaketh from heaven." Here it is declared we cannot escape if we will. Lastly, Luke ix. 25, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me; for whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged if he gain the whole world and lose himself, or be cast away? For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he comes in his own glory, and in his Father's, and of the holy angels:" or as it is in Matt. "What will a man give in exchange for his soul?" But let it be translated life, if you please, for it evidently means the life of the soul; for when an impenitent sinner loses the life of his body, he loses the life of his soul also. Who does not know this? Whoso loses his life gains it: he cannot lose it and gain it too, at one and the same time, if the same life be meant. No, but though it is not directly expressed, it is clearly implied, that the life he loses is the temporal life, and the one he gains, the spiritual; so that if we admit it, according to the translation of my *very learned* opponent, it does not alter the sense of the passage; but it is as clearly implied one way as the other.

We have now done with the mode of evidence by inference, by implication, and by interrogation; we will, therefore, pass to the next mode, which is by contrast: where the righteous and the wicked, their life, standing, and future state are contrasted together as in the following passages; and which it is utterly impossible to reconcile otherwise, than by the doctrine of an absolutely eternal punishment.

I could mention numerous passages where blessing is contrasted with cursing, as "all the ways of the Lord are mercy and truth, unto such as keep his covenant and his testimonies." Ps. xxv. 10: But my opponent says, to the wicked that keep not his covenant. And such passages as the following: Prov. iii. 33, "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just." Isa. xlix. 26, "And I will feed them that oppress thee with their own flesh: and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I, the Lord, am thy Saviour and thy Redeemer, the mighty one of Jacob!" He does not say he is the Saviour of those who eat their own flesh,

though my opponent says he is. Deut. xxxii. 13, "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." My opponent says he will be merciful to all, and even to his adversaries also. And again, Heb. xii. 8, "But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Here is a strong contrast between the sons of God and the children of the wicked one. Matt. xiii. 47, "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away: so shall it be at the end of the world." My opponent says they will gather both bad and good into vessels, which means heaven. Rom. i. 16, Paul says, "The gospel is the power of God unto salvation, unto every one who believeth;" but my opponent says all shall be saved, whether they believe or not.—Again, in Matt. xxiv, 48—51, "If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and to drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Christ says of his own disciples, "None have I lost but the son of perdition." My opponent would make us believe that he was not lost: for he insists upon it, that hypocrites, murderers, and liars, and all vile sinners, shall be saved, no matter how vile nor how unworthy. Rev. xi. 18, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." But my opponent tells you that none shall be destroyed, that all shall go to heaven. Rev. xxii. 11, It is said, when the things of time are closed forever, "He that is unjust let him be unjust still, he that is filthy let him be filthy still, and he that is righteous let him be righteous still." But my opponent says, that the unjust shall not remain unjust, but that all unjust and filthy shall go to heaven, and of course, all must be made

holy; for "without holiness no man can see the Lord:" but Dr. Lardner and my opponent do not believe in those parts of the scriptures which militate against their doctrines: they say they are not genuine, but are doubtful or spurious. But we believe them, and trust that they will be all fulfilled in due time; as it is said in Matt. xxv. 31—46, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." This certainly refers to the end of time, as I have clearly stated; of course, therefore, as there will be no change after our Lord's second coming, the punishment must be also as eternal as the life. Again, Luke xvi. 19, *(read the account concerning the rich man.)* Now take notice, "And besides all this, between us and

you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Now if this will admit of passing through the gulf, so that they may escape from misery at any time, no matter how remote, so as to arrive at a state of happiness, I must confess that I do not know any thing of the meaning of language; and I defy any scholar, whether layman or other, to prove the language here used, to mean any thing, other than what I have attached to it: if they do, I must candidly confess that I do not understand it. To me, it is so very plain, "though he would go, he cannot;" for there is an impassable gulf between them, over which, sinners doomed to perish, will not be able to build a bridge.

I think I have now clearly shown from the scriptures, that the doctrine of the absolutely eternal punishment of the wicked *is* a scriptural doctrine, let who will gainsay it. I have shown it, 1st, By inference drawn from the attributes of God: 2dly, By implication, in those passages where it is clearly implied: 3dly, By interrogation: 4thly, By contrast, as, some are represented as believers, and some unbelievers; some are blessed, and some cursed; some righteous, and some wicked; some are subjects of mercy, and some are not; some are sons, and others bastards; some good, and some bad; some saved, and some lost; some rewarded, and some punished; some just, and some unjust, and who are ever to remain so; some rewarded, and some condemned; some, &c.

6 o'clock.

Mr. Kneeland.—By this time, my respected hearers, you must be tired of remaining in this crowded assembly, and I am extremely sorry that your time has been occupied with so little profit; and if the discussion be continued in the same manner, there is no telling when it will end; and, I really am astonished that you could sit so long with the patient attention you have evinced. There are still thirty minutes for me, to close the debate of this day, and as my opponent has not come to his direct testimony, but is still on his way, perhaps just commenced, there is but little for me to do.—He has talked much about his argument by inference; from it he has passed to his argument by implication, from that to interrogation, and from that to contrast; but when he will come to the direct testimony which

requires the endless misery of the wicked, the only testimony you have any right to receive,—the Omniscient Being only knows.

It appears to me, and I think it must also appear to you, that my opponent had not only the outlines, but the very body of his argument, completely prepared before he came to the controversy; for he is going straight on in his long story, without taking notice of aught I say—without replying to any objection I bring against his proofs, and if you can hear him to the end, I must say that there is much credit your due.

Instead of attempting to prove his doctrine by inference, and implication, and interrogation, and contrast, I should have thought it would have been more logical, more convincing, to have adduced his strongest testimony first, and if this bear him out, no other would be necessary. Why use arguments unnecessarily? If the law of God demand the absolute eternal misery of the wicked, why is it necessary to have recourse to indirect testimony? But it seems that my opponent had anticipated that all he could possibly say, every species of argument, weak and strong, he was able to devise, would be necessary to make an impression on your minds, and lest he should not be able to command your patience until the end of his dissertation, he reserves his strongest arguments to the last, that, not hearing them, you may imagine them greater than what they are. In this he is certainly wise.—If the doctrine of endless misery is only to be proved by indirect testimony, or inferential arguments, it is difficult for me to imagine what some men might not infer.—The doctrine, my respected audience, is too important, it involves too much, to be put on such weak, unstable ground as this.—His arguments from implication, as he terms them, are nothing better than his inferential arguments. Indeed there is, in reality, very little difference between inference and implication.

I could cheerfully admit, with my opponent, the truth of all the scripture testimony he has adduced in favour of his argument, by inference, implication, interrogation, and contrast, and still contend that the doctrine which he attempts to support, is not even in any manner implied by it. Because it is said of "the poor in spirit," that "theirs is the kingdom of heaven," shall we therefore infer that the proud and haughty shall never enter heaven? Can they never be humbled? Cannot God subdue their pride

and hauteur? And if we admit, what cannot be denied, that God is able, in his own time, to humble the spirit of man, then the testimony is true, and he who was once proud and haughty, may become meek and humble, when "his, also, will be the kingdom of heaven."—Was not Saul of Tarsus—the fierce persecutor of the Lord Jesus, and of his church—once a proud man? Yet, when God saw fit, he was subdued into the meek apostle of the Gentiles, Paul, a servant of God, who is so humble as to call himself the chief of sinners—not worthy to be called an apostle.

It was stated by my opponent, that the ungodly and the sinner, can never be saved; but when he made this declaration, it did not occur to him, I presume, that Jesus Christ came "to call sinners," and not the righteous, "to repentance." Matt. ix. 13. "They that are whole need not a physician, but they that are sick." The righteous, if any can be found, need no salvation. But we contend that no sinner can be saved in his sins, for sin and misery are inseparably connected. Now, if the ungodly and the sinner, cannot be made righteous and holy, I ask, How many will be saved? how many are there who die righteous? What is salvation, but to turn the sinner from the error of his ways—"Thou shalt call his name Jesus." Why?—because he shall save his people from eternal misery in another world? No! but "from their sins." And when they forsake their evil ways, and learn to do good, will they not then be righteous—will they be any longer sinners?

The next species of argument my opponent adduces, is, that by interrogation, or, where a question is asked—but what has he proved by it? Nothing;—and for this good reason, because it proves nothing in any of the instances which he has brought forward—I admit the force of a statement, by way of interrogation, on subjects that are self-evident, or, are not disputed—but no disputed proposition, it is evident, can be settled by this species of argument.

The third species of argument brought by my opponent in defence of his doctrine, which, he says, amounts almost to a conclusion, is the contrast pointed out in the scriptures, between the righteous and the wicked; and it would appear that he wishes you to believe that this contrast will be collateral with their respective existences, and, therefore, concludes from it, that the wicked will remain

so to an absolute eternity. But, although we admit that the scriptures hold up these two characters to our view, does it, from thence, necessarily follow, that he who was once a sinner must always remain so. The only salvation I believe in, the only salvation I know of—is a salvation of the sinner from his sins; thus changing him from sin unto holiness—a change, which it was the object of Christ's mission, as it was expressly declared of him, to effect.—Paul says, 1 Tim. i. 13, That he was "before a blasphemer, and a persecutor, and injurious: but I obtained mercy because I did it ignorantly in unbelief." Here we have the apostle's own words that he was once a sinner, and a very vile one, was strongly contrasted with a righteous man. But did he always remain so? No!—He declares, Rom. viii. 2, "The law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death."—My opponent has told you that my doctrine is an abomination, and were you to conceive of it, as he has misrepresented it, you would justly think so; but he has this day, asserted many things, as my belief, which never fell from my lips—which have never proceeded from my pen; but when he said I believed so and so, I presume he meant only my doctrine taught it. He says the doctrine of Universal salvation, declares that all abominations, evil speakers, murderers, adulterers, fornicators, thieves, &c. shall be saved and go to heaven just as they are;—now, when and where has he, or any of you, heard this from me, or from any Universalist preacher? If slander be argument, put this down to the credit of my opponent.—Does the statement occur in any of my writings? if so, let him point out to me in what one. Such a doctrine I never taught—I never believed—I never had the least idea of. Jesus says to one of the malefactors who was executed with him, "This day shalt thou be with me in Paradise." Now, what was the character of the individual to whom this address was made?—He was a condemned thief, or, as it is in the Greek, a robber; and for this crime was he executed. Would it now be right for any one to infer, because Christ said, if such was the meaning, that he should accompany him to heaven, that there is a thief in heaven? My opponent himself, I presume, in common with every reasonable being, would conclude, that before he entered heaven, he was changed from sin to holiness—he could not enter heaven until he was made like Christ, holy and sinless. Now, no more than you suppose

my opponent believes this thief went into heaven a thief, are you to suppose that we admit that sinners go to heaven in their sins.

My opponent has said, that men must be made holy before they can enter heaven. This I never disputed, for it is written "without holiness no man can see the Lord." Heb. xii. 14. Here we are perfectly agreed. Men, before they can be made happy, any where, must be made holy—for sin and misery, holiness and happiness, are, as I believe, invariably and eternally connected.

My opponent has told you, that in the end of the world Christ will say to the righteous, "Come ye blessed, &c. inherit the kingdom prepared for you from the foundation of the world;" and to the wicked, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." Matt. xxv. 34—41. And takes it for granted, calculating upon the prejudices of education, that you will receive the term, "end of the world," as it is generally received in our day, as signifying the end of this material world—the end of time. Now what says Paul concerning this "end of the world?" "But now, once in the end of the world, hath, he (Jesus) appeared to put away sin by the sacrifice of himself." Heb. ix. 26. To the end of what world does the apostle allude? In the end of what world did Christ "put away sin by the sacrifice of himself? Did he suffer in the end of time? This will not be admitted. Does the term *end of the world*, therefore, necessarily imply, that the judgment referred to in Matthew, must be when time shall be no more? When Jesus spoke to his disciples of the destruction of the temple at Jerusalem, his disciples inquired of him, what should be the sign of the end of the world—Jesus goes on to answer them, and to point out the events which should usher in the end of the world—"Ye shall hear of wars and rumors of wars—see that ye be not troubled; for all these things must come to pass, but the *end* is not yet. Nation shall rise up against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places; all these are the beginning of sorrows—this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; then *shall the end come.*" Matt. xxiv. The end of what world is here pointed out?—The end of that world in which Christ appeared to put away sin, by the sacrifice of himself—The end of the legal world—when Christ appeared in

judgment, in the glory of his father, to render unto every man according to his works, and to usher in the reign of the gospel of peace; for we are expressly told that the end of the world, of which Christ was speaking, should come in the life time of some of those very people to whom he was addressing himself.

My opponent has told you, that Universalists, in common with your speaker, talk very lightly of this judgment, and of the end of the world, and would wish to do it away.—Have you ever heard me attempt any thing of the kind? Do you think I would wish to do it away, even if I could? *If* my opponent thinks so—he once more is mistaken.—Far be it, from me, to alter a single passage of scripture, from its true meaning—it is against this very thing that your speaker is now contending—for scripture has too often *been* perverted, to suit the purposes of men.

My opponent has told you something about a hell in a future world—that the scriptures always speak of it as a solemn thing—he endeavoured, also, to show you that this hell was meant by the bottomless pit, spoken of in the Revelation; and by this figure, he informed you, he understood that in hell there would be an eternal increase of suffering; that the sinner, through all eternity, would sink deeper and deeper in anguish and suffering. For the truth of all this imaginary picture, we have the bare assertion of my opponent. Has he given us, from scripture, any proof of the existence of such a place of torment in the future world? He has told you, to be sure, that this is his opinion, and I have no doubt, that in this statement, he is candid.

As my opponent has given me nothing new to reply to, I have nothing, of course, to say in answer; he has, however, promised us the testimony which requires the misery of the sinner throughout eternity; of course, we must wait until to-morrow to see what is the nature and amount of this testimony.

I have one request to make before we part, that my opponent, between this and the morrow, will endeavour to prepare himself to comply with my repeated requests, to point out the law of God, that requires the eternal misery of the wicked.—When this law is produced, to it I bow in humble obedience.

My opponent has charged me with challenging the world to a public discussion, this I positively deny. I never gave a challenge for such a purpose. Yet I never

refused to meet any one, who regularly required it. And, if he be pleased to term that, a challenge, to a public discussion, which is contained in the preface to my Lectures, it is a mistake of his; it was not my meaning. I merely wished to hear any objections to it through the same medium, in which it had been made known, namely, through the medium of the press.

Once more, before we dismiss, I earnestly entreat my opponent, if that his doctrine can be proved from the scriptures, that he prove it at once; and when he does produce the testimony required, I pledge myself to give it every attention which it merits.

I suggested to my opponent in the morning, the propriety of opening the discussion with prayer. He observed, that each one would have liberty, he presumed, to open and close in his own way. Therefore, as it devolves on me to close the labours of the day, I cannot, in conscience—[Mr. M'Calla here run up the pulpit stairs and addressed Mr. Kneeland in a low voice, holding up his hand.] Mr. Kneeland—*My opponent says he cannot, conscientiously, unite with me in prayer; and therefore, out of delicacy to his feelings, we shall dispense with it.* Mr. M'Calla—*I look upon our system as* Christian, *and theirs as* anti-christian, *and cannot, therefore, conscientiously join with them in prayer.* Mr. Kneeland—(smiling)—*Very well—Let it be so now.*

SECOND DAY.

WEDNESDAY MORNING, JULY 14,

9½ o'clock.

Mr. Kneeland.—As I have already stated, I suggested to my opponent yesterday morning, that we should open the discussion with prayer: he suggested that each should have the privilege to open and close in his own way. To this I assented, and had proposed closing the labours of yesterday, with a prayer to God for his approbation and assistance; when, for the first time, to my inexpressible astonishment, I was informed, that the tender conscience of my opponent, would not permit him to join with me in prayer: thus has he given to you some of the spirit of the doctrine which he has come here to vindicate; and I should be very sorry to think that his conduct is a specimen of the practice it inculcates—conduct, which I would not attribute to any man living, save my opponent. Pursuing this line of conduct, he, this morning, when we met, refused to accept of my hand, which I, in friendship, tendered to him. But, my hearers, while I stand in this desk I feel myself at home—I appear here in the path of my duty, to vindicate the ways of God to man; and being about to resume the discussion of a subject, upon which depends your eternal welfare, I cannot, conscientiously, open it this morning without an address to that Deity, in whom I believe, and on whom I depend for salvation, to solicit his aid and assistance for you as well as for your speaker. Those who can unite with me in this delightful service, will show their assent to my petition by rising, that being the mode in which we offer our prayers to God; those whose consciencies will not permit them to do so, will not be considered as out of the way if they remain seated—Let us pray—

[Here Mr. Kneeland prayed to God for wisdom, for light and for understanding—returning thanks for all his

mercies, both of his providence and grace—for life, for the scriptures, for the gift of his Son—praying to be kept from temptation—to be directed in all truth, and to be received into heaven hereafter—all which petitions and thanksgivings, he offered on behalf of those who united with him, in the name, and as the professed disciples of a once crucified, but now risen and exalted Saviour.]

You will recollect, that after the discussion was opened on the morning of yesterday, by my opponent, when it came to my turn to speak, that I proposed to bring him to one or other of the three following points, upon which to prove the truth of the first member of the proposition in debate; "That the punishment of the wicked is absolutely eternal;" viz: either, first, by observing that the law of God requires such a punishment; or, second, That the testimony of the pophets, of Christ and his apostles, point out that, although no law to that effect has been revealed, yet, nevertheless, such a punishment shall be inflicted; or, third, To show that from the revealed character of God, it is reasonable to conclude, that such will be the fact.

I endeavoured, earnestly, throughout the whole of yesterday, to bring him to these points, without effect;—so far from coming to them, you must have perceived, that on his part, the discussion was completely prepared in all its parts before he came into this house. While I am speaking he is reading his little book, without attending to the arguments I may offer against his doctrine. Were I to pursue a similar course of conduct you would then have a formal treatise on eternal misery on the one part, and one on Universal salvation on the other. This is no discussion—this is continued reading straight forward on his part, and incessant entreaties on mine to bring him to the point in dispute, viz: Whether the punishment which we both agree will be inflicted on the sinner, is eternal.—He has been pleased to assert, that he thought it was really strange, that I should call upon him so often, to bring his arguments from the word of God, when I was an unbeliever in the sacred scriptures. Now, I declare in your presence, and before that God, who is the searcher of all hearts—that Being, whom I have this morning addressed in prayer, my unbounded faith in the Volume of Revelation; and while I make this declaration, I consider it as my unalienable privilege to read and understand this book for myself; I am not accountable to any living being for the use I make of my understanding, save to that God

alone who gave me understanding. Whatever I find in the word of God, it is my duty, reverentially, to receive as such. And now, after I have made this public and solemn declaration, until I can be proved to be a liar, I trust, I shall not again be charged, by my opponent, with unbelief.

It may be thought strange, that I do not attempt to follow my opponent through all the different testimonies he has quoted as evidence in his favour. If I were to do this, as he quotes without argument, what would be the benefit. I might quote, on the other hand, texts, which I believe to declare God's will and purpose to save mankind universally; and if they are to be received without argument, you would have Universal salvation proved from the scriptures, on the one hand, and eternal misery proved, or attempted to be proved, on the other.

But this is not discussion—but lest it should, for a moment, be supposed I feel afraid of any passage he has, or can bring forward, from the word of God, I now state that I am willing to take the person and character of the traitor, Judas, as the entire subject of the debate, to decide the question under discussion; and if my opponent can prove that Judas is to be eternally miserable, I admit that he proves his doctrine; but if I prove, from the testimony of the inspired writers, that there is as much reason to believe he will be saved, as there is to believe that any of the other disciples will be saved, then he has lost the argument. If my opponent will not meet me on this, or on any other argument, you, my hearers, will say it is because he dare not.

He stated, in reference to the note in my translation of the Testament, where it is said that the text will not bear the construction of "good were it for that man if he had never had an existence," that it is incorrect, and triumphantly declared, that though this *very learned man*, meaning his opponent, had said that the Greek words, rendered in the common translation, "it had been good for that man, if he had not been born," would not bear the construction of its being good for Judas if he had never existed, yet that he knew they would. Now, you have the assertion of Mr. M'Calla, on the one side, and that of this *learned man*, as he has been pleased to style him, on the other; and one, you must be aware, is just as good as the other, until some argument is brought in their defence.

It may possibly be supposed, by my opponent, that because he is from a state, whose sons did themselves much honour on a certain occasion, of which I will not mention, his word, must, therefore, be taken on subjects of religion and criticism, without dispute; but, he will now have to learn, that before we can believe him, at least on subjects of religion, he must give us, a "thus saith the Lord," in support of the truth of his assertions.

The phrase, in relation to Judas, is καλον ην αυτω, ει ουκ εγεννηθη ὁ ανθρωπος εκεινος "Good were it for that man, if he had not been born." My opponent says that the true meaning is, "Good were it for Judas if he had never had any existence." Now, I ask, if Judas had never had a being, could any thing have been good for him? Could any thing be good for you, my hearers, if you had never been brought into existence? The idea of any thing being good for Judas, implies, in itself, that he must have had a being. My opponent asserts, also, that the common translation, is the true rendering of the original. I proposed, in the commencement of this discussion, that we might confine ourselves to the common translation, in order to save time. He says I *requested* this—this, like many other of his statements, is an error. But as he declined, and gave me liberty to have recourse to any translation I should think proper, I shall avail myself, on this occasion, of that privilege.

I have in my possession five different versions of the New Testament in Latin; that of Tremellius—of Hieronymous—the vulgate—and of Hutterius, in the Latin, and eleven other languages, viz: Hebrew, Syriac, Greek, Latin, Italian, French, English, German, Danish, Bohemian and Polish; and I will undertake to say, although I am unacquainted with some of the latter languages, yet, that in five at least, out of seven of these versions, the original is rendered by terms equivalent to the English expression, "Good were it for that man were he not born."

In support of this assertion, I hold in my hand a strip of paper, containing the Greek and these five Latin versions of this passage, which I now hand to our Judges, one of whom has been recommended to me, (by whom I will not say), as one of the most learned men we have in this city; and if they can find in these versions, any thing to indicate that the passage implies, that "it would have been good for Judas if he had never had an existence,"

let them say so, and the point is settled.* I hold in my hand, also, the New Testament in Greek, a miniature edition, 136 years old—it is the first edition of Luesden—and to this book, published long before the late improvements of the text, by Griesbach, and others; I am willing to refer for the decision of this question; not only as it relates to Judas, but as it relates to the whole subject in debate.

"To the law," then, "and to the testimony: if they speak not according to this word, it is because there is no light in them." If now my opponent feels himself prepared to meet me, on the ground which I have this morning assumed, I will give way for him, and will attend to every argument which he can produce.

One word more—I perceived, with much regret, that during that part of the discussion which has passed, some of this assembly seemed disposed to be disorderly. This house, whatever my opponent may think of it, or insinuate to the contrary, is not a play-house, but is dedicated to the solemn worship of the Almighty God; and while we are in it, it becomes us to behave with that decency, which serious minds will always be disposed to preserve in his presence. I am sorry to say, that this conduct, has, in a great measure, arisen from the course pursued by my opponent, in his attempts to rouse the feelings of the audience, by wit and sarcasms—for which some are disposed to applaud him—but were he not to excite you to applaud, there would be none to hiss. I trust, therefore, for the future, that you will preserve silence, whatever may be said by either of your speakers. To hear silently and cautiously, to weigh the arguments offered on either side of the question, is the only manner in which you can derive solid instruction, from the discussion of this all important and solemn subject.

10 o'clock.

Mr. M'Calla.—I came from a country that has been used to war, and understand well the meaning of the word

* The following note was then put into the hands of the Moderators, who remained perfectly silent on their seats :—

Original Greek. Καλον ην αυτῳ, ει ουκ εγεννηθη ὁ ανθρωπος εκεινος. "Bonum erat ei, si natus non fuisset homo ille." *Hyeron. Mont.* and the *Vulgate.* "Bonum erat ei, si natus non fuisset homo ille." *Hutt.* "Tolerabilius fuisset homoni illi si non esset natus." *Trem.*

finesse. My brethren of Kentucky, during the last war, went out scouring our prairies;—the English officers would draw them into a snare, and make prisoners of them, and then send word to our commanders, that if they did not surrender at discretion, they would let loose their Indians upon them, who might bury their tomahawks in their bosoms, for which they could not be accountable: "For," they would say, "we cannot prevent what they may do, if you do not, by immediate surrendering, deliver your men from their power." But did this induce our officers to surrender? No: neither will I surrender, as my opponent wishes me. I do not fear him, nor the hissing of his Indians!

He tells us, if my friends clap, he cannot be answerable for the conduct of his. How does my opponent suppose that I can control his Indians, or govern men whom I never saw?—[*Interrupted by the Moderator.—Resumed.*]—I wish the moderators would keep their seats, and not take part with my opponent.—[*Hissing.*]—I consider it unfair for one party to answer for another. I am obliged, moreover, to hear praying and hissing out of the same mouth. For my part, I would as soon hear the Universalists pray as hiss, and hiss as pray: I neither fear their hissing, nor desire their praying, it is all one to me. It reminds me of the fable of the Traveller and Satyr:

"On a very cold day, a traveller came to the hut of a satyr, and on his entering, he put his fingers to his mouth and blew upon them; on being asked why he did so, he replied, to warm them. The satyr having heated some porridge, presented him with a bowl of it, upon which the traveller began again to blow; being asked why he now blew, he replied, to cool it! The satyr immediately drove him from his hut, declaring he would shelter none who blew hot and cold with the same breath." [*laugh.*]

But I have been much used to such characters; therefore I do not mind them; and to hardships of all kinds; therefore I will not complain; and if I do occasionally wander and tell of some of the occurrences of life, which may sometimes produce laughter, it cannot be very easily suppressed.

My opponent has no objection to pray with any one, because his doctrine embraces every one in the same great net, and he conceives the prayer, or jabbering, of a sinner, is as good, and as acceptable, as the prayer of the righteous, which "availeth much:" and it is as easy

for them to pray, as it is for them to *laugh* or *hiss!*—Upon the whole, I think there has been as much decorum as could be expected from so public an assembly, and fully as much as such a place requires.—An individual of his denomination has, I understand, given up prayer altogether, and says that he who is always occupied in prayer, is fit only to work on the canals. But the true principle upon which prayer is founded, we deny that my opponent or his followers possess: the difference between a sincere and acceptable supplication, and the prayer I was asked to join in, is as great as the two powers which the satyr supposed the traveller possessed when he blew hot and cold with the same breath: for unless he be influenced by the grace of the Lord Jesus Christ and the Holy Spirit, no man can pray aright; but these divine requisites my opponent thinks entirely unnecessary.

Under these circumstances, and with these feelings, how can I unite with a man in prayer who rejects the grace of the Lord Jesus Christ, and the influence of the Holy Spirit; with one who denies the very essentials of Christianity; and yet he complains that this morning I refused him my hand when he offered his, as well as that I refused to join him in prayer. Truly I did: for he considers himself so good that he can pray without any assistance.—I feel myself such a sinner that I can do nothing without the Spirit enable me. It put me too much in mind of the pharisee and the publican, which you will find recorded in Luke, xviii. 10—14. There is a great difference, you will observe, between these two. Another observation with regard to the last subject is, he intreated me to join him in prayer to a being whom he declares is cruel, vindictive, and revengeful, that is, the God whom we worship; for evidently, he and I do not worship the same God.—Now I dare say he would have no objection to our praying for him; but even this, I could not conscientiously do: for there is a sin we are told for which we should not pray, I mean for forgiveness, of this very thing which my opponent does: viz. deny the influence of the Holy Spirit. He requests that I should pray with him according to his principles as far as we can agree: this I also refused, and which I am not ashamed to declare,—I have too much conscience to deny the truth; for I am a plain, straight forward Kentuckian, and what I have once said, I do not wish to recede from, as my opponent does. I am fully aware of all this eager desire to pray before you; and perhaps

in his closet he does not know what prayer is: in fact, it is my firm belief, that any one who holds his principles, will be induced to give up praying altogether—as one of his persuasion in the western country has already, with more sincerity, done. The reason my opponent has hypocritically asked me to pray with him, is evident: it is to throw all the odium of a want of charity upon me, because I will not unite with one who openly has avowed such infidel sentiments: viz. that he has no need of the grace of the Lord Jesus Christ to be saved; and he wants to make himself appear as a meek Christian, possessing charity and much brotherly love, while the poison of serpents is under his tongue; and the very expressions of anti-christian, for which he rails out against us, for having applied to him, he charges us with in his Lectures, page 198, "I choose, therefore, in this lecture, to strike at the very foundation, or main pillars, on which *the cruel and unmerciful doctrine of endless misery* is supposed to rest; and if these can be removed, the whole superstructure must fall to the ground."—We here find that the people, upon whom he calls to pray for him, are represented by him as being cruel and unmerciful; and yet he complains, that after he has intreated us, we will not pray for him. How can we join with one who is so inconsistent in his doctrines and professions? And again in another passage, page 228, he says, "that in the opinion of the writer, which opinion is founded upon the evidence herein adduced, all the *doctrines of men* (embracing every sentiment, tenet, or denomination) *which limit the grace of God to a part of the sinful race of man, are but the unchaste children of her who sitteth upon a "scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns; and upon her forehead is a name written, Mystery, Babylon the great, the mother of harlots, and abominations of the earth!"* Before the anger shall rise so high in the breast of the reader, as to induce him to break off and read no further, &c." He was very sensible at the time, that he had given occasion to excite the anger of any but christians; but it was against them he levelled his shaft: it has, however, lost its effect.

I intended to have let these things rest, till he compelled me to bring them forward; but since he has done so, I cannot but mention my surprise that those whom he represents as being so unchaste, are the very ones that he calls upon to pray for him.

I have often heard of *dancing* beasts, but never heard of *praying* beasts before. [*laugh*] Yes, it is upon these, the praying beasts, and the deceived worshippers, and the unchaste children, that he calls to pray for him: and the God whom he represents as an arbitrary, vindictive, and cruel tyrant, he wishes us (the beasts) to unite in prayer to: but he can pray to any God, and with any people, to suit his own purposes.—Now you will please to take notice, that it is not against one sect he was writing, and whom he was saluting with the titles of unchaste children, and beasts, &c. but against all Episcopalians, Presbyterians, Baptists, Methodists, Quakers, and "all the *doctrines* of men, (embracing every sentiment, tenet, or denomination,") [nothing can be more explicit than this] "*which limit* the grace of God to a part of the sinful race of man, *are* but the unchaste children of her who sitteth upon a "scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns: and upon her forehead is a name written, Mystery, Babylon the Great, the mother of harlots, and abominations of the earth!" And yet these are the very children which my opponent wishes to unite with in sweet and social worship. I again allege as my reason, that these sentiments are anti-christian, and, therefore, I cannot unite with him.—He asks a child of the mother of harlots, a child of the great whore of Babylon, to join him in prayer, to these very different beings, one true, the other false, (for they cannot both be right,) and why does he? Why is he so earnest in wishing you to notice my refusal? That he may have the credit of having made the proposition, and of representing me as anti-christian, because I could not conscientiously accept of it.

My opponent says, in continuation of the above passage quoted before, "Before the anger shall rise so high in the breast of the reader, &c." In truth, I see no cause of anger, but rather of pity, or perhaps contempt!—He goes on, and shows you very plainly whom he meant by the beast, namely, Prince James, as you may observe on the same page, just below, which I will read. "And consider well who is there pointed out by the "beast," and also by the *great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication.*" Consider, also, at the same time, how natural it must have been for "*The Most High and Mighty Prince* JAMES, by the Grace of God, King of Great Britain, France and Ire-

land, Defender of the Faith, &c." (according to the pompous title he bore,) under whose inspection our common bible was translated, to introduce, if possible, such a kind of faith as would keep his subjects in the greatest fear imaginable, that with the more ease he might support his crown: i. e. by making the monarchical and ecclesiastical powers unite and combine together; I say, let these things be well considered, and neither the literal nor the mystical Babylon can easily be mistaken. Yet, rest assured, "her plagues shall come in one day;" and none will either mourn or bewail her just judgment, although accompanied with great torments, except it be those who have made themselves rich by her merchandize, or who have "drank of the wine of the wrath of her fornication." —O, ye children of mystical Babylon, hearken and be wise; "Come out of her that ye be not partakers of her sins, and that ye receive not of her plagues."

When a man gets warm in discussion, he is apt to forget himself, and if he be advocating that which is false, the truth will slip out unawares.—He has told you that none shall suffer eternal punishment, and yet he says, as I have read in your hearing, "that none shall either mourn or bewail her *just* judgment, *except* it be those, &c." and he calls upon the unchaste children of the mystical Babylon, "to come out of her, that they receive not of her plagues." How wonderfully compassionate he is to the "deceived worshippers of the beast!!" It is a false compassion, merely to excite your sympathy. His observation with regard to Prince James, requires some attention, he says as quoted above. "Consider, also, how natural it must have been for Prince James, under whose inspection the bible was translated, to introduce, if possible, such kind of faith as would keep his subjects in the greatest fear imaginable," &c. It puts me in mind of what he has told you: viz. that he has so many translations; and of course he must understand them all, and know more about them than the seventy translators who were appointed by that Prince for the special purpose of giving a faithful translation, and who knew a hundred fold more of what they were doing, than my *learned* opponent and all his followers put together, to help him; and had it been possible that they could have heard him, they would surely have pitied him.

I suppose my opponent thinks, as I have come from the back woods, that I have not recovered from the fatigues of my journey, and am not yet awake; or perhaps he

thinks this, which is equally ridiculous, that we in the back woods never see a book, nor do we know how to read one, because we are laymen, and not like your sensible ministers here, who have large libraries, and many translations, with the mere sound of which, he thinks to confound us, poor, ignorant Kentuckians! He puts me in mind of a country pedlar who opens his pack of wares to astonish your eyes with his bobbins, tapes, pins, needles, &c. [*laugh.*] The truth is, we are not quite so ignorant in the back countries as he may suppose; and although we cannot boast of such numerous translations, we are not without those that are necessary.—I have, myself, a miniature copy of the New Testament in Greek, presented to me by a friend of mine, a lawyer, in New Orleans. I have most of the translations, (which he has told you, as a mighty curiosity, he possesses), and those which I have not, I have seen. But did I ever think of coming here and bringing with me such trash, to prove a scriptural doctrine? No: the word of God is sufficient for me; and it is a little singular, that my opponent rejects part of the scriptures as doubtful and uncertain evidence, and yet these new translations, he tells you, are generally received, and of undoubted authority. But, after all he said about his translations, which he repeated so often, over and over again, he took care to tell you very little about their contents.—All these translations are in my favour; but he did not tell you this: he did not tell you they would militate against him. No: he would have you believe that they are all in his favour; when the truth is, they are all in mine.

In speaking of Judas, you must have observed a wonderful difference between my opponent's opinion and mine. There is also some difference in his representing what I said. He altered the expression a little. I said, that if my opponent's doctrine were true, that it was good for Judas *to be* born, as he went to heaven before his master whom he betrayed; and that the Lord Jesus had declared that it had been good for that man if he had *not been* born: and I further stated that my opponent had said, that in the original Greek it would not admit of this translation, namely, "that it would have been good for that man," i. e. the traitor Judas, "if he had never been born," or if he had *never had an existence.* Now he has affirmed that it will not bear this construction; and I have affirmed the contrary, and by the same negative quality which my opponent is so partial to, he declares that if Ju-

das would have escaped eternal punishment by never having been born, of course it would have been good for him. Who is there that will not admit this to be in my favour, except my opponent? But sometimes, when they get hold of Parkhurst's Greek Lexicon, and learn a little Greek, enough, somehow or another, to get up something which they call a *new translation*, in their great zeal to make nonsense of the bible, and to turn to ridicule the Word of God, they speak the truth, though much against their will. For the way my opponent, or some one else for him, has expressed the words in relation to Judas, it contains the same doctrine, but more correctly expressed according to the Greek, and according to our language. The truth is, the only part of his observations which I would designate by the name of criticism, is that on the word good. But this puts me in mind of some other learned translators who have made similar criticisms; one of whom, in Scotland, is noticed by the Reviewers, he having to translate the Greek word αγγελος *angelos, an angel,* thought it must be something great; he, therefore, translates it the *great eagle.* [*laugh*]

A criticism somewhat similar, is made by the notorious Tom Paine, not altogether unknown, I presume, to my opponent. He, meeting with the word *glass*, in his reading of the scriptures, says, with wonderful penetration, it is not possible they could have been written at so remote a period, and therefore considered them spurious; because, forsooth, *glass* was not known in those days.—He might have been reminded, however, that the word in the original, does not signify *glass*, but something as transparent as glass, and used for the same purpose. So much for such *learned critics!*—and this very criticism, which my opponent has made, may be found in the exercises of any school-boy. No intelligent man would have harped so long on such a trifle. Another observation, which my opponent has made, we will here notice. He says "there is no law in revelation which requires the absolute and eternal punishment of the wicked. But if there is, he calls upon me to produce it, or else to acknowledge that there is none." This does not require a great deal of attention.

I have already endeavoured to prove from the attributes of God, that his justice requires that the penalty due to the violated law, must be paid by a substitute, or the sinner must be condemned to an absolutely eternal punish-

ment; for the sinner cannot pay the debt himself, and God is too pure, too holy and too just a being, to suffer iniquity to pass unpunished, or to suffer any thing impure to enter heaven. "For without holiness no man can see the Lord." If the attributes of God, as I have shown, require the endless punishment of the wicked, of course the law does.—When I was proving to you, from the scripture, that his holiness, his purity and his justice, did require it, my opponent tells you I was doing *nothing* but reading my *little book;* and expressing my witticisms upon his translations. The fable of the satyr and the traveller, which I quoted before, never was more applicable to any man than it is to him.

Let me do what I can, it is impossible to please him, unless I were to give up the argument altogether—let him have his own way and follow him in it. But this I should be very sorry to do; though I should be certain of gaining his favour; I should forfeit the favour of that God whom I serve; and any thing short of my giving up the point to him, will not please him, therefore we must be content as we are.

My opponent will now stand up and fill his half hour telling you about my wonderful book, which he says engrosses all my attention, and though he tells you he has nothing to talk about, he takes care that he will not give me his thirty minutes; but would rather fill them up talking about the book which is composed of thirty pages of this size, [*holding up the book*], five of which are unwritten, the remainder contain texts and minutes of my opponent's arguments, which I have made; the whole formed of *two and a half sheets* of common sized letter paper; (a mighty volume to engage my or my opponent's attention truly;) together with some heads of arguments which it was necessary for a *layman* to make, when arguing with such a *learned man*, who has given to the world, the Lord knows how many translations, and I conceive that one, who has no more knowledge than a layman, has an equal right, if he get some schoolmaster to write a book for him, to read it.

10½ o'clock.

Mr. Kneeland.—My much respected friends and hearers, I am extremely sorry for the predicament in which you are still placed. Instead of your being presented with the

arguments upon which my opponent predicates his doctrine of the absolute eternal punishment of the wicked, he has occupied the whole of his time, when last up, in attempting to justify, in your minds, his conduct in not joining in prayer with me, and if possible, to prejudice you against me and my writings. You are to judge for yourselves how well he has succeeded.

I was, indeed, surprised, that in place of coming to the point in dispute, he was permitted to talk about pins and needles, and such trifling things as no one would have imagined any man, who had any respect for the dignity of his character, would have introduced in this place, and on an occasion like the present. But you have been presented with a specimen of his talents and his disposition—and of the nature of his discourse, when not confined to his *book!* In place of thus deviating from it, to no good purpose, he had better, unless he is willing to come to the point in dispute, continue on in his reading, and if his manuscript be really as small as he says it is, he might certainly have got through with it by this time, and he would have been enabled to take part in the argument. Had he wished to have done this, I would have been willing on my part to have given him my portion of the time; but as he feels disposed even to spend his own minutes in sarcasms and witticisms on my writings, which have nothing to do with the discussion, I do not now feel disposed so to do, and it is for you to judge whether I shall be able to entertain you better during the remainder of my half hour.

Our time ought not, certainly, whether we intend to discuss the question in dispute or not, to be passed in misrepresentations; and I feel sorry I have to charge my opponent with such conduct. Whether it be intentional or not, he is best able to determine:—such is certainly the fact. —He told you this morning that I requested him to pray *for* me: this I never did; but merely suggested to him the propriety of opening and closing this religious discussion with prayer. I thought that he might have required aid of his maker for *himself*, not that I thought it would be necessary that he should pray for *me*, though at the same time, I have no objection that he, or any other individual professing christianity, should pray for me.

My opponent finds much fault with certain parts of my lectures which speak against certain anti-christian doctrines; which expressions he takes to himself and to his

brethren of like faith. These lectures are in print, and before the world, and you can read for yourselves, and will find, that in the passage referred to, there are no personal reflections. I will just read the passage, which will be found in my Lectures, page 228: "In the opinion of the writer, which opinion is founded on the evidence herein adduced, all *the doctrines of men*, (embracing every sentiment, tenet, or denomination,) *which limit the grace of God to a part of the sinful race of man, are but the unchaste children*," &c. Now it is the *doctrines*, not the individuals, who may, probably, very honestly and candidly believe in those doctrines, that I here point to as "*the unchaste children of*" (what may be denominated *mystical Babylon*) "*the mother of harlots, and abominations of the earth.*" If my opponent really thinks that I am speaking of persons when I am treating of doctrines, it shows that he has read these lectures with about the same attention that he has read the scriptures, not for the sake of ascertaining the truth, but that he might catch at something by which to support a sinking cause.

He still intimates that what he said yesterday in relation to the incorrectness of the note in the new translation of the Testament, on the twenty-sixth Matthew, 24th verse, he can prove.—The Testament is before the public, and you can obtain all the information requisite to a correct understanding of the passage; and if it shall be found that my opponent is correct in his assertion, I give up the argument.—The note itself I have no objection to assume as my own, (though it is not all mine, but the latter clause only,) and I maintain the correctness of what I there assert.

In the note I have said that the original text is ambiguous: "It is literally, 'Good were it for him, if that man were not born.' It will admit of the following constructions, 'Good were it for him (the Son of man) if that man (the traitor) were not born.' Or, 'Good were it for him (the traitor) if that man (the Son of man) were not born.' Or, (what is more probably the true sense,) 'Good were it for him, (the traitor) if that man, (the traitor) were not born.' Or, lastly, (which is nearly the same in sense,) 'Good were it for him, (the traitor) if he were not born that man.' But, 'Good were it for that man (the traitor) if he had never been born,' (that is, *never existed*) is a construction that the words will not possibly bear."—To prove this statement true, I have only to refer to a passage where similar expressions occur in the original. It

is recorded in the book of Acts, chapter seven, that Stephen made an address to his accusers, in which he gives a history of all the great things which God had done for his people in former times, from the time when he appeared unto "our father Abraham, when he was in Mesopotamia, before he dwelt in Charran;"—when he comes to speak of Moses, he says, "at which time Moses was born," "Εν ᾧ καιρῷ ἐγεννηθη Μωϋσης," where the same verb ἐγεννηθη translated "was born," occurs in the text in reference to Judas, "Ει ουκ ἐγεννηθη ὁ ἀνθρωπος," excepting that in the one, the idiom of our language requires that it should be rendered in the indicative, and in the other, being preceded by the conjunction ει *if*, in the subjunctive mood.—Now what is the difference between these two passages? The only difference is, that the latter has the modifying particles ει translated *if*, and the negative ουκ *not*, which, however, do not alter the meaning of the verb, which is precisely the same in both. Now if the verb ἐγεννηθη in the former, express the natural birth of Moses, by what mode of reasoning can we cause ουκ ἐγεννηθη in the latter, to signify absolute non-existence?—That these statements are literally true, I appeal to our judges and to all learned men. If I am wrong let me be contradicted.—Thus, you see, ends the discussion in relation to the dispute on the meaning of the passage in reference to Judas. Even my opponent dare not dispute the correctness of my statement. [*Here Mr. Kennedy, the second of Mr. M'Calla, one of the bench, arose and commenced some remarks, but was silenced by Mr. M'Calla.*]—You see, my hearers, that his friend would have looked into the passage, but my opponent shrinks from the decision; and you now see how we stand on the subject to which I have called his attention, and on which I am perfectly willing to rest this discussion.—I am not ashamed to appear before this audience as the advocate for the final salvation of even Judas, and if I am not able to prove that we have the same reason for believing in his final and eternal happiness, as we have to believe in the salvation of Peter or of Paul, I must give up to my opponent, and acknowledge he has gained his argument.—I must have the same hope for the salvation of Judas as I have for my own—or my faith in universal salvation is without foundation.

Could I not prove from the testimony of the scriptures that Judas is finally to be saved, I tell you, my hearers, I could not so boldly advocate the doctrine of Universal re-

demption;—upon the salvation of Judas, therefore, I rest the truth of my doctrine. Judas, we acknowledge, was guilty,—he was a traitor—but show me the law which requires that he should be endlessly miserable, that is, punished to an absolute eternity for what he did. My opponent says he infers this from the attributes of God. But has he proved from these attributes that there is any thing in the character of the God of Love which is opposed to the salvation of Judas? This he has not attempted to do. —He says, also, that divine justice requires his eternal misery: but what proof has he given you of this? Simply his own bare assertion.

I am willing to rest the salvation on the plain testimony of God. This testimony, it is true, declares that "by transgression Judas fell, that he might go to his own place," Acts i. 25; but my opponent must prove that this place is a place of endless misery.—What says Jesus to his disciples "ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. Let the time referred to here, be when it may, the promise was made to the twelve when Judas constituted one of them. It will not do to say that the promise can be fulfilled by supplying the place of Judas by Matthias, who was elected after the ascension of our Lord. The promise was made to that twelve to whom Christ spake, "ye who have followed me," &c. and that the testimonies should be true, to them it must be fulfilled.

If my opponent feels disposed to dispute all this, he is at liberty, and I hope I shall be able to meet his arguments.

My opponent says that "without grace can no one be saved," and he has also been pleased to inform you that his opponent has declared that we have no need of grace. This is not true: I have no where made such an assertion. I am as firm a believer in the necessity of saving grace as my opponent: all I said, and I again repeat it, was, that man had no need of grace to save him from a punishment which God did not intend ever to inflict upon him. Does this prove that there is no need of grace? The scriptures no where promise a salvation from a merited punishment, but from sin, and from sin alone.

The scriptures declare, and experience proves, "That God will render unto every man according to his deeds: To them who by patient continuance in well doing, seek

for glory and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile, but glory, honour and peace to every man that worketh good, to the Jew first and also to the Gentile: *for there is no respect of persons with God.*" Rom. ii. 6—11. Now this applies to my opponent as well as to myself. It does not say that God will render unto them indignation, tribulation and anguish conditionally, that is to say, if they do not repent, or if some other being has not suffered in their place, or if the righteousness of another shall not be imputed to them, "but unto every soul of man that doeth evil." Now do we not stand in need of saving grace? Yes: not, however, to save man from deserved punishment, but to save him from his sin, that he may no more come into condemnation.

It is said of Christ by the Spirit of God, (if the account be correct, which my opponent will not deny,) "Thou shalt call his name JESUS: for he shall save his people from their sins:" Matt. i. 21: not that he shall save them from the *just punishment* of their sins.—Sin is a transgression of the divine law; and salvation is necessary to save us from transgression; and when we are saved from transgression, and made to be obedient to the law, then have we no need of punishment. The law never punishes those who live in obedience to its precepts. The scriptures promise salvation to no one, except on the ground of a salvation from sin: and if my opponent can prove that any will sin in eternity, then will I admit that the sinner will be punished in eternity; for where there is sin there must be suffering; and if he can further prove that sin will be endless in its duration, I then admit that misery also will be "absolutely eternal."—But I read, that Jesus the Messiah was anointed "To finish transgression and to make an end of sin," Dan. ix. 24; and when he shall have accomplished his mission, and an end is made of sin, then also the consequences of sin will cease.

There is nothing in the whole history of Judas that should cause us to suppose he will never be saved. If salvation be predicated on repentance, we have the same evidence, yea, if possible, better evidence, of the repentance of Judas than we have of the repentance of Peter. The one betrays his master, the other denies him:—but what does Judas when he finds his master is in the hands of his

enemies? Does he, like Peter, cowardly deny him with imprecations and curses? No, he comes forward to the enemies of his Lord, and declares that he had sinned in that he "had betrayed innocent blood."

He acknowledges and repents of his guilt, and bears honourable testimony to the innocence of Jesus. But the priests, having obtained their end in the apprehension of our Lord, care not for this confession, but, they say, "what is that to us? see thou to that." Does Judas rest contented, saying, well, I have got the money, and what I have done cannot now be undone? No—he despises his ill-gotten gain; "he cast down the pieces of silver" at the feet of the priests, and went out, and "was suffocated with grief." I know that our common version of the scriptures, says, he "went and hanged himself;" but it is the part of my opponent to prove that this is the meaning of the original—which he cannot do—how is the idea of his having hanged himself reconcileable with the account given in the book of Acts, of the death of Judas? "Falling headlong, he burst asunder in the midst, and all his bowels gushed out." Acts i. 13. The learned Mr. Wakefield, who was no Universalist, translates the passage—"Then he threw down the pieces of silver in the temple, and withdrew: and after his departure was choaked with anguish:" and that excessive grief will produce this effect, all who know any thing of the effects of the passions on the body, must acknowledge.

I would now ask, have we as much evidence of the sincerity of the repentance of those who come forward in our days, and declare themselves to be such great sinners in the sight of God and man? Do they make restitution in those instances in which they have injured their brother? I do sincerely wish, that we had the same evidence of the sincere repentance of christians, in our day, as we have of the sincerity of Judas, when "he repented him, and brought again the thirty pieces of silver to the chief priests and elders." Matt. xxvii. 35.

Let my opponent now, if he feels himself able, meet me on this ground, or else go to that I proposed yesterday—show me the law, that requires eternal misery as its penalty, and I have done:—for whatever is the penalty of the law, be assured it will be carried into execution.

11 o'clock.

Mr. M'Calla.—You have again been entertained, my friends, with a long preamble concerning this little book, which proves a sore annoyance to my opponent; and he tells you I had better continue reading it until I get through, and he will relinquish his time to me till I do get through with it. But has he shown any disposition to do this by his actions? No: he confines himself to words, and he takes good care he will not give me even one minute of his time. Why does he not do as an opponent of mine did on a former occasion? He actually did give me his superfluous time; when he had nothing to say, or to reply to, he sat down. My present opponent will talk about doing so: Why then does he not do it, if he be in such haste to hear my book through as he says he is.

I have one or two remarks to make, before I return to the argument, respecting some observations made by my opponent. He has stated that I, his opponent, found much fault with certain parts of his book which speak against certain anti-christian doctrines; but, he says, that you will find on reference to the passages, that they contain "no personal reflections:" and would have you believe that by the unchaste children of the mystical Babylon, he means only the *doctrines* which we christians severally hold, and not the individuals who hold them. Now, who does not see the drift of all this sophistry? I will not remark on the elegance of his expressions, but will pass on to show you, that if he meant this, I do not think he said so, that is, if I understood the tenor of his language. I will again read you the extract that you may judge for yourselves: Lectures, page 228, "In the opinion of the writer," that is, in my opponent's opinion, "which opinion is founded on the evidence herein adduced, *all the doctrines of men*, (embracing every sentiment, tenet, or denomination,) *which limit the grace of God to a part of the sinful race of man*, are but the unchaste children of her who sitteth upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns; and upon her forehead is a name written, Mystery, Babylon the great, the mother of harlots, and abominations of the earth!" Now, can any of you be so blinded by his sophistry, as not to see clearly what is here meant? Do any of you suppose, when we are speaking of a denomination, sect, or party, that we mean the doctrines or principles

which they hold? No. But the individuals who hold those sentiments, as much so as when we speak of a church, we do not mean the walls which compose the building, but the members who form the church: and yet, my opponent would endeavour to persuade you that he intended no personalities by his expressions:—I hope now he and his supporters, will be silent about my severity; if either of us has been severe, it is surely himself; for, he is not satisfied with attacking me, but he attacks my people also, like Haman of old, who, in the days of the good king Ahasuerus, was not satisfied with wishing Mordecai to be hung, upon a gallows fifty cubits high, but, he extended his desire of vengeance to the annihilation of the whole race of God's chosen people; the retributive justice of God, however, caused him to fall into the very snare he had prepared for another, and he was hung upon the very gallows he had prepared for his opponent: thus does our God cause the wickedness of the wicked to fall upon his own head. And yet, my opponent would have you believe no such thing is meant, as personal reflection, when, the truth is, he not only attacks me and my brethren, with whom I am connected, but every individual who holds the sacred truth of the absolutely eternal punishment of the wicked; therefore, while he slanders one he slanders all.

He does not seem to approve of my comparing his great and learned translations, which he so highly recommended to your notice, to a pedlar's pack of tapes, and pins, and needles: but, in truth, it put me in mind of one, and I could not help telling you so.

My opponent insinuated yesterday, that I came all the way from Kentucky to teach the Philadelphians theology, as if my brethren, in the ministry, were unable to defend themselves against the advocates of Judas, and all the children of his descendants; when, the truth is, my brethren thought them too contemptible to notice! But, I felt myself called in providence to oppose them, and for that purpose I now stand before you.

There is one text which my opponent brought forward concerning the fate of Judas, Matt. xxvi. 24, "It had been good for that man if he had not been born;" and he appealed to the Moderators, to the interference of whom, I objected, not, as he says, because I wished to "shrink from their decision," for he knows very well that they would have given it against him; but, because I do not wish the Moderators to interfere, not even my own se-

cond. I wish them to let us alone, and let him say what he pleases, and to allow me the same privilege. It was for this reason, when one stood up, that I stopped him.—*He* did not, however, stop *his* Moderator yesterday, when he interrupted me.

You can easily draw a contrast between us, it requires but very little discernment. *He* wishes to have all the assistance from his party that he can get, while *I* would rather stand alone, for truth is ever able to combat error without any auxiliaries, or foreign aid.

I will now proceed with that evidence in favour of my part of the proposition, which is drawn from my argument, wherein I contrasted the character, standing, and the future destiny of the righteous and the wicked. I showed to you, by this mode of argument, that believers were contrasted with unbelievers—the good were contrasted with the bad—the righteous with the wicked—the just with the unjust—and in that state they will ever remain; as in Rev. xxii. 11, where the angel, speaking of the end of the world, says, "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." But my opponent says no! he has represented that they are all on a footing, both in this world and the next: but you know the scriptures do not represent them so. Righteous Job, the good Asaph, and others, say that the wicked have their good things in this life, and that the righteous suffer more here on earth than the very worst of men; and who does not know this to be a fact? for we experience it every day.—Again, my opponent says that although some are represented as being good and bad now, it argues nothing; for we have not shown any thing contrary to their all being good at last! Now, is this statement true? Have I not shown you, what the angel saith to John, "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still." But this, he says, is not contrary to their all being good at last! Again, I represented, by contrast, their standing, as some were written in the book of life and some were not; that some are bastards and some sons, &c. I also proved it from the contrast of their destiny, as some are represented as heirs of the promise, and others the sons of perdition; some the objects of mercy, and others the objects of wrath; &c. And, to show, assuredly, that the wicked will not go to heaven with the

righteous, I quoted the passage just referred to, Rev. xxii. 11, where it is said, at the resurrection, "some are to remain unjust still, and must remain so for ever and ever, let my opponent tell you what he pleases to the contrary, as we read of no change after that time.

I contend that we are not in the dark with regard to what will take place at the day of judgment, it is sufficiently revealed to us, to induce those who will believe, to escape it.

It is clearly shown to us in the word of God, what is to be the final destiny of man; thus, in Matt. xxv. 46, where it says, "And these shall go away into everlasting punishment, but the righteous into life eternal;" and yet, my opponent will tell you that this has no reference to a future state; and, he observed, that the end of the world, in a popular sense, does not mean the end of time; in proof of this, he quoted the passage where Paul says, Heb. ix. 26, "But now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself;" and this, my opponent tells you, has no reference to the end of time. He says so—but had I like him, quoted but *one* solitary passage to prove *my* doctrine correct, he would, perhaps, have resorted to the same quibbling to have set it aside, as I before told you, Tom Paine did with the word glass.

But my opponent must produce some more solid objection—some stronger argument, than the mere quibbling about a word, before he, or his colleagues, can set aside this doctrine of divine truth, namely, the absolutely eternal punishment of the wicked. Again, we showed you that some are to be happy, while others are to be tormented—and, between whom, a great gulf is to be fixed, which cannot be passed; and, although the wicked should endeavour to get over it, it will be impossible; all passage over it exists but in the chimerical visions of the traitor Judas, and his friends and descendants.

Before I pass on to another part of my argument, I would just notice the observation of my opponent, that he does not know how to consume his half hour, and that I had given him nothing to do, nothing to answer, although I have brought so many and such strong passages against him; and, he would make you believe, that I wish to consume your time and my strength to no purpose; but, of this, you are to judge.

I will now produce those negative passages of scripture, which tend to prove that there will be no end to the torment of the wicked. You will bear in mind, my friends, that this is what, according to the first clause of the proposition, I have undertaken to prove, namely, the "absolutely eternal punishment of the wicked:" and my opponent proposes to prove the two latter clauses, namely, that the punishment of the wicked is "only temporal in this world, for their good; and to be succeeded by eternal happiness after death. "You will observe, that there is as wide a difference betwixt us as there is between the rich man and Lazarus. If, therefore, I can prove from abundant passages of the scriptures, that their punishment is to have no end, I defy my opponent, or any other infidel Universalist, to prove the contrary; and, since he finds so much fault with my quoting his sentiments from his book, of which, as I before observed, he appears to be getting ashamed; I will not quote from it any more; for it has become so cheap it is of no service to either party; it would, therefore, be folly to take any further notice of it; we will, therefore, proceed to prove from the negative testimony of scripture, that, as there will be no end to life eternal, so there will be no end to eternal punishment. We will, first, prove it from the eternity of God—2nd, from the eternity of Christ's kingdom;—and, 3dly, from the duration of the happiness of the saints: and from the same mode of expression being used when applied to the wicked, we will prove their eternal punishment. And,

First, Of the eternity of God: Ps. cii. 26, 27, "They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and they years shall have no end." How could you better prove, or better express the eternity of the Creator, than by saying, his "years shall have no end."

Secondly, Of the eternity of Christ's kingdom, the scriptures speak in a similar manner. Dan. vii. 14, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And, my friends, if God say it shall not pass away, who shall be able to destroy it? Again, the prophet Isaiah says, ix. 7, "Of the increase of his government and peace, there shall be no end."

Thirdly, Of the duration of the happiness of the saints. In the same manner it is said there shall be no end to the happiness of the saints. Thus, 1 Pet. v. 4, "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This proves that there is an eternal crown which the saints are to receive. Peter does not tell you all are to receive it, but my opponent does, saint or sinner, all are alike to him. Again, 1 Cor. ix. 25, Paul says, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." Here we find the apostle speaks of a corruptible crown, which the sinner obtains, and of an incorruptible crown to be given to the saints; but my opponent will tell you, no, both saint and sinner are to have an incorruptible crown, and a glory that fadeth not away, in opposition to all the apostles or even Jesus Christ himself has said. Again, Paul says, Heb. xii. 28, "Wherefore we, that is the saints, receiving a kingdom which cannot be moved;" and so on.

Having now proved to you from the scripture, beyond the possibility of contradiction, the absolute eternity of God, of the kingdom of Christ, and of the happiness of the saints. I will next prove, from the same source, and by similar passages, the absolute eternity of the torment of the wicked; and this, I hope my opponent will allow, is coming to the point. In Gen. vi. 3, "And the Lord said, my spirit shall not always strive with man, for that *he* also is flesh: yet his day shall be an hundred and twenty years." During that period of the world, the Lord condescended to strive with man for the space of nearly 2000 years, and then he declared he would not strive with them any longer. This is a dreadful state for the sinner to be in, when joined to their idol, the pleasures of this world, and so firmly united to sin, that the admonitions, the warnings of God's servants, cannot induce them to turn from it. And the Lord says, with a voice of terror, "Let them alone. Vengeance is mine, I will repay, saith the Lord." Again, our Saviour says, "That some shall not enter into the kingdom of heaven." Matt. vii. 21. "Not every one that saith unto me Lord, Lord, shall enter in to the kingdom of heaven," &c. Now my opponent says they shall all enter. Now, if they ever enter into the kingdom of heaven, though it be thousands, or ten thousand times ten thousands of years before they do

enter, yet if they ever do, I contend that even our Lord himself did not know what he said: but that my opponent was right; for they shall enter into the kingdom of heaven. Again, our Lord says, "They who are bidden shall not taste of the supper." Luke xiv. 24. Now every christian knows well enough that this relates to the kingdom of heaven; therefore, those who were bidden, and would not come, or would not obey the gospel call, shall not enter the kingdom of heaven. Now, my opponent says they shall, even Judas and all his advocates and followers, notwithstanding it is so positively declared by our Lord himself that they shall not. Again, James says, ii. 13, "He shall have judgment without mercy that showed no mercy." My opponent says, that mercy shall be tempered with judgment, and that all shall have mercy extended to them. James says they shall not; because they have lived without God in the world, and it is only those who are born again that shall obtain justice, richly mingled with mercy. Our Lord says, Matt. vii. 15, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Now, we all know that some live and die without forgiving those who have trespassed against them; but yet, my opponent says, if they do die without forgiving injuries, yet they shall all be saved. Though this is not exactly his language, it is that of his doctrine. However, whether he admits it to be true, or not, it will not alter the truths of the scriptures, as all unbelievers will finally know to their sorrow. Paul says, their faith shall not profit them to their good because they were circumcised, depending upon their works. My opponent says it shall profit them.—Again, the wise man says, Eccles. ix. 10, "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Now, though a man live and die in sin, as was the case with the Egyptians, and others who have been cut off untimely, my opponent says, or rather his doctrine for him, that there is work; and device, and knowledge, and wisdom, in the grave, for there, these wicked men, who died in their sins, will believe, so that eventually they will all be saved: for without belief there can be no salvation. Our Saviour says, John ix. 4, "I must work the works of him that sent me, while it is day; the night cometh when no man can work."—That is, when the end cometh, those who die in their sins

cannot work. But this is neither the language nor the doctrine of a Universalist. Again, the wise man says, Prov. xxix. 1, "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that"—*with a remedy?* No—"without remedy." The remedy is introduced by my *learned* opponent. Again, Ps. i. 5, "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Now, by this I understand, that the righteous are those who shall stand in the judgment, and that the ungodly are those who shall not stand in the judgment, when the Lord Jesus shall come with his saints to separate the goats from the sheep; and, he says, the sheep, only, are to stand at his right hand. My opponent says, they shall *all* stand at his right hand, both sheep and goats! Solomon says, there is no change after death. My opponent says, there is! Our Lord says, they *shall* see the light? No. They shall *not* see the light. It is my opponent that says they shall see the light. At least this is the doctrine he preaches. Again, our Lord says, Mark ix. 43, 44, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched. Where their worm dieth not, and their fire is not quenched." My opponent insists that it shall be quenched, and, for that purpose, he has given us a new translation to make poor weak people believe it. He tells you that the worm which dieth not, and the fire which is not quenched is in time: that it refers to the valley of Hinnom. So that if thy foot offend thee, you are to cut it off, rather than to enter into the valley of Hinnom!—But we do not rest upon one passage only, to prove our doctrine true; the scriptures are full of it. John says, Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner: but he will burn up the chaff (i. e. the wicked) with unquenchable fire." Yes my friends, with fire that shall never be quenched. In vain will the tears of the Universalists attempt to put it out, they never can quench it though they shed rivers of tears. And although they may vary the words, the fact itself must be so, for what God has said, no one can alter. Oh! my friends I would not persuade you to believe a thing so dreadful in itself, but God has said so, and it is my duty, as his servant, to warn you of it. Among the numerous passages which I have quoted, and which

contradict in the most positive terms the principles of my opponent, there is one which I have before quoted, which he appears carefully to have avoided, and which no criticism can get over; it is this: "Besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot: neither can they pass to us, that would come from thence." If it be possible for my opponent to prove his part of the proposition true; pray let him explain this text.

11½ o'clock.

Mr. Kneeland.—My opponent has once more turned to his little book, and of this I am glad, for he has really entertained you better with what he has read therefrom, than he did in his former address.—He has given you, during the last half hour, a number of scripture declarations, in the truth of which I believe as firmly as he can possibly do.—But before he had commenced reading, I am sorry that he had given to us some evidence that he is either as ignorant of, or as willing to misrepresent the English as he has done the original language of the scriptures. I will give you one specimen.

In order to meet an observation of mine, in which it was stated that I did not, in my Lectures, call any man by the epithets which I there applied only to doctrines, he reads the passage from the 228th page of my Lectures, (which it can be hardly necessary to repeat,) and says I *do* apply these epithets to men; for he says, does he not, in talking of denominations and doctrines of men, talk of men? And, therefore, he declares that I do call men the impure children, &c. and not their doctrines. Does my opponent understand English? Can he make the genitive or possessive case, as it is termed in our grammars, the nominative to the verb? In the sentence referred to, the word "men" is governed by the preposition of, and is not the nominative case to the verb; it is, therefore, to the doctrines, sentiments, tenets, of every sect or denomination of men, who limit the grace of God by such doctrines, that I apply the censure, and not the men themselves. But he is about as correct in this instance as he is in others. He has told you repeatedly, when quoting passages from scripture, that his opponent did or would say differently from what these passages assert, or at least his doctrine would

say it. But if he had waited until he could have heard what I would say from my own lips, he would have found that he was entirely mistaken, even if he had believed so. Among other things, he told you his opponent declares the fire spoken of in Matthew iii. 12, will be quenched. To show you whether I say so, or can possibly believe so, I will read you the passage from the Translation of the New Testament which I have given to the world:

"He will baptize you in a holy spirit, [and fire:] whose winnowing-shovel *is* in his hand, and he will thoroughly cleanse his floor, and gather [his] wheat into the granary; but will consume the chaff in unquenchable fire."

Here then is the evidence to prove that I say this fire is quenchable.—Whatever may be said of this fire, literally, I would by no means undertake to prove that our God, whom we are informed "is a consuming fire," is quenchable: for if so, God might be quenched; and upon his unquenchableness I depend for my hopes of entire purification from sin and iniquity.—"I will sit," says God through the mouth of his inspired Prophet, "as a refiner and purifier of silver, and will purify the sons of Levi, and purge them as gold and silver, that they may offer an offering in righteousness." Mal. iii. 3. Now if this purifying fire could be quenched, it might be put out before the gold and silver had been thoroughly purged. Has fire any power to consume or destroy the silver and the gold, —the pure metal? all that the fire can do is to separate the dross, the alloy, the impure from the precious metal: the more the metal is refined, the better it becomes, and if nothing be lost by carelessness or mismanagement, all will remain in the end undestroyed by the fire. Does, then, my doctrine, as my opponent would wish to have you suppose, depend upon the quenchableness of this fire? Neither have I, in my translation, attempted to do away the unquenchableness of the fire where it is said, "Now if thy right eye insnare thee, pluck it out, and cast *it* from thee: for it is better for thee to lose one of thy members, than that thy whole body should be cast into Gehenna. And if thy right hand insnare thee, cut it off, and cast *it* from thee: for it is better for thee to lose one of thy members, than that thy whole body should be cast into Gehenna." Matt. v. 29, 30. The same is true of the parallel passage in Mark.—We read, Romans i. 18, "The wrath of God is revealed from heaven against all ungodliness and unrigh-

teousness of men, who hold the truth in unrighteousness." Now my opponent may here say that the apostle speaks of men, not of their ungodliness; but this is not so: the wrath of God is to be revealed against the "ungodliness and unrighteousness" which is in men; and if this be so, if the wrath of God is revealed against unrighteousness, will it in the end destroy it or not? It would be better for the doctrine maintained by my opponent that the fire by which sin is to be burned up, were quenchable, for then it might not destroy all iniquity, and some of mankind might remain sinners to all eternity. But when all sin, ungodliness and unrighteousness of men is destroyed, then, like the purified sons of Levi, they will "offer to the Lord an offering in righteousness." As long as any chaff—as long as any alloy or base particles remain, this pure offering cannot be made.

My opponent would wish you to understand the chaff in the passage where it is said, that Christ will "gather his wheat into the granary, but he will consume the chaff in unquenchable fire," to mean the unrighteous, and the wheat the righteous; but will the figure bear him out in this explanation?—Our opponent comes from a country where he must have seen wheat growing in the fields—do they in Kentucky, I would ask him, raise a grain of wheat without its chaff? If that were the case, there would be no need of threshing it—and if any part of it were all chaff, it would be of no use to take any trouble with it; for it would all then be only fit for the fire. But the fact is, both the wheat and the chaff grow together; each grain being enveloped by its chaff; it must, then, to prepare it for use, be cut down from off the field where it grew, brought to the threshing floor, the wheat beat out, and afterward, by the process of winnowing, separated from the chaff, and the chaff be burnt up, as of no use.—Now, if the chaff, as we understand the parable, mean the earthly character of man, which is "earthly, sensual, and devilish," which is "not subject to the law of God, neither indeed, can be," is it any matter how soon it is burnt up in the purifying fire of God's love? How happy would it be for us all, if the carnal mind of the inhabitants of this city were destroyed—were consumed in unquenchable fire!—Nothing save this will prepare men to offer an offering to the Lord in righteousness, like Abel of old, who "offered unto God a more excellent sacrifice than Cain, by which he obtain-

ed witness that he was righteous." Heb. xi. 4. My opponent then goes on to quote expressions of scripture, which he says prove the endless torment of the wicked; but has he brought forward any passage which absolutely proves such a doctrine? If he has, it has escaped my attention. Where is the testimony that says the punishment of the wicked shall *have no end?* My opponent has given none—he can give none: for I now assert there is no such testimony in the whole bible!

He has quoted some passages where he says the same word is used to prove the eternity of God, and that, what proves the eternity of the latter, must prove the eternity of the former.—This is a specious, but false statement.—It is not because these words rendered eternal, everlasting, &c. are connected with the existence of God, that we believe him to be from eternity to eternity, but because from his very nature, he cannot have "beginning of days or end of life."

My opponent tells you that he can prove the eternal punishment of the wicked, by the same expressions that we prove the eternal life of the saints. Neither is this true. —The author of the Epistle to the Hebrews, speaks of the great High Priest, "who was made not after the law of a carnal commandment, but after the power of an endless life," vii. 16. Where we have a Greek term ακαταλυτος connected with life, and the life of the great High Priest of our profession, when he is contrasted with the *everlasting* αιωνιον priesthood under the law—for theirs was called an everlasting priesthood, Exod. xl. 15, "And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations;" and when the apostle contrasts their continuation with the life which is in our High Priest, even Christ, and through him given to us, he makes use of this word, which signifies, literally, *indissoluble, indestructible.*—Now I tell you, my hearers, and call upon my opponent to disprove the statement if he can, that the Greek term here made use of, is no where connected with misery, death, or punishment in all the bible.

Now, if Christ, his disciples and apostles intended to preach the doctrine of endless misery to their hearers, why did they not make use of this term, about the meaning of which there could be no dispute? But my opponent

cannot show in one single instance this word in connexion with punishment or misery. Judge, then, for yourselves, how well he has succeeded in proving that the punishment of the wicked will have no end.

My opponent, also, has brought forward certain passages of scripture in which salvation is spoken of hypothetically. Now in a few words I will show you the force of this species of argument:

It is lawful for us to make use of different parts of the scripture where the same term occurs, in order to discover its meaning.—In the last voyage of Paul when he was sent prisoner to Rome, he was cast away on a certain island. I need not relate to you the whole history, as it must be familiar to all of you.—After being tossed about by the tempest, and "when neither sun nor stars in many days appeared, and all hope that they should be saved was taken away," Paul, addressing the crew to this effect, said, The angel of God, whose I am and whom I serve, stood by me this night, saying, Fear not, Paul; God hath given thee all them that sail with thee; be of good cheer, therefore, "for there shall be no loss of any man's life among you, but of the ship." Acts xxvii. 22—24. Did not Paul preach universal salvation to all those in the ship, that is, as far as related to their temporal lives? Now go on a little further in the history:

It seems the sailors did not place much credit in what the prisoner had asserted, and attempted to make their escape from the vessel in the boat.—What said Paul when he perceived this? Did he say, as our opponents say some Universalists preach, that it was no matter what they did, they will all be saved—let them go into the boat? No. Paul declares to the Centurion and the soldiers, "Except these abide in the ship, ye cannot be saved!" Now my opponent might as well say that the men in the ship with Paul were not saved, because Paul said hypothetically, "Except these abide in the ship ye cannot be saved," as to say that some part of mankind shall not be saved, because it is said of them hypothetically, "Unless ye repent ye shall all likewise perish;" or, "except a man be born again, he cannot see the kingdom of God:" for we find from the history that the lives of all that were in the ship were saved, "some on boards and some on pieces of the ship, and so it came to pass, that they escaped all safe to land."

If such kind of argument is necessary to prove the doctrine of endless misery, what degree of weight has it? Is not God adequate to appoint means to carry all his purposes into execution?—If God has purposed the salvation of all men, and we are told that "God will have all men to be saved and come unto the knowledge of the truth," we may rest assured that he has appointed means perfectly adequate to carry his glorious purpose into effect: for who can stay the hand of the Almighty?—But my time is expired.

WEDNESDAY AFTERNOON.

4 o'clock.

Mr. M'Calla.—In the exercises of the forenoon, I endeavoured to prove the absolutely eternal punishment of the wicked, by the numerous passages of scripture which I produced for that purpose; some of which tended to show that there should be no end to their torments; others, that they should never enter into Heaven; and some, that there should be no end to their abode in Hell; and all these passages are acknowledged by my opponent to be scripture, and he *says* that he believes them as firmly as I do: of his sincerity you must judge; for he tells you that they prove nothing—they are not to the point; they all relate to time; and that they are not positive testimony of a future state of punishment, &c. Other passages I produced which show that the wicked (i. e. unbelievers) shall not taste of his (i. e. Christ's) supper: but, like the rich man, they have many suppers, and their good things in this world, while the righteous, like Lazarus, feed upon crumbs, and have their evil things here, and sup with their Lord in his kingdom. Another passage I produced to prove that they shall never be forgiven, neither in this world, nor in the next. I told you my opponent says they shall be forgiven, but the scriptures say they shall not; because some live and die without forgiving those who have done them an injury: in proof of which I mentioned the Egyptians, who, in their anger and zeal to destroy the children of Israel, were cut off in the full career of their wickedness; and others who came to an untimely end. I produced several other passages to the same purport, and closed with the account of the rich man and Lazarus, between whom there is an impassable gulf, and which I called upon my opponent, if he was able, to explain. But did he do so? No. He did not even say one word about it. Now, who cannot see the reason of his silence on the passage? It is an *impassable* gulf and it cannot be got over. I also produced several passages to prove that the fire which the wicked are to endure, is unquenchable. He charges me

with having informed this assembly, that he, in his Testament, has made the fire spoken of in Mark ix. 45, to be quenchable, but that he "does not render it so, nor does he wish it be understood so." It is evidently intended to be understood so in his translation, if even he did not tell you so. Thus it stands in the translation: "To be cast into Gehenna," [into the unquenchable fire] [where the worm dieth not, and the fire is not quenched.] He has acknowledged that this is the expression he uses in his translation. Now take notice:—in his translation he uses the terms unquenchable fire, fire, &c.; but observe,—in the preface to this admirable translation, page 7, he says, about the 19th line from the top, "And in every instance where an alteration has been made, it has been for the sake of further improvement." Excellent improvement! to escape eternal torments. Below that, he tells you "But such words as are retained in the text, but which *perhaps* should be omitted, are (in this translation) enclosed in brackets." Again, he tells you, "Such words as should *probably* be omitted, are enclosed in brackets, and printed in *Italic*." And he further tells you, that "such sentences as *most certainly* should be omitted, and which are enclosed in brackets in Griesbach, or Greesbak, as he pronounced it, are enclosed in double brackets, and printed in Italic," (in his *new* translation) as John v. 4, viii. 1—11. In another place he tells you that those "sentences printed in Italic in the improved version, as indications of their being of doubtful authority, although not rejected, or marked as being doubtful by Griesbach, are also printed in Italic, but not inclosed in brackets, as Luke xxiii. 43, and the narratives contained in the two first chapters of Matthew and Luke." In another place, he tells us, "All those words and sentences which are omitted in some copies, but which ought not to be omitted, (except a very few, which are enclosed in brackets upon the authority of Wakefield, or the improved version,) as well as those which have been added by Griesbach, (but upon good authority,) are here inserted without any distinguishing mark." Here he has honesty enough to acknowledge that there are some objections which ought not to be omitted, even according to their own translation. Now, if you will turn to the chapter in Matthew, iii. 11, you will find the words [and fire] enclosed in brackets, and these, he has given you to understand, ought to be omitted. But what authority does he give you for thus perverting the scrip-

tures and making the word of God of none effect, and giving them an interpretation to suit his own purpose. The authority of Mr. Wakefield, whom he tells you "was not a Universalist," but he took good care not to tell you that he was an *Infidel Unitarian!* I will not say *corrupt*—lest I should be again stopped by my opponent or his moderator. He made a rule that each should proceed in his own way in this debate, in order to prove the point in discussion; why then does he violate it? How dare he break his own rule? His moderator stops me if I use an expression they dont like to hear, no matter how true, why then does he not stop him?

You all have heard his very ingenious explanation of the term unquenchable fire, and you must admit that a strange fire he has made of it: strange indeed as a place of punishment for the wicked, although he has admitted it will exist so long as God exists. He produced the passage in Heb. xii. 29, "Our God is a consuming fire," and he would have you to understand that this consuming fire, which is God, only destroys the evil which the sinner does, and suffers the cause of it to escape. He tells you that their corruption only, shall be destroyed: but they themselves shall be saved. But even acccrding to his own translation, ridiculous as it is in many places, the words are in these instances nearly the same as in our own. Thus, in Matt. iii. 12, "But he will consume the chaff in unquenchable fire:" and in Heb. xii. 20, "For *even* our God is a consuming fire." But he would wish you to understand, that when it is said the wicked shall be cast into this unquenchable fire, it means that they are to be cast into God. Now, for my own part, I dont know any thing that I desire more, nor is there any thing that I can see better for me, than to be cast into my God. Do you, my friends, know any thing more desirable than to enter into the Lord Jesus Christ, who is God and man, the mediator. It is in the hope of obtaining this, that I suffer here, in defence of his holy doctrine. How far preferable would it be for me to be cast into this unquenchable, this consuming fire? (that is, according to my opponent, to be cast into God) and what my heart most thirsts after, is to dwell with the Lord Jesus, and his saints, for ever. I know not what you, my friends, may think of this way of interpreting the scriptures, but if you approve of it, I do not. By the same ingenious mode of criticism, I have no doubt he would make it appear that

"The worm which dieth not," was *Abraham's bosom!* In fact, he can make out any thing he pleases, he is such a *very great Greek scholar!!!*

After the progress which I made in the forenoon, I have little else to say in order to finish the species of argument called negative, where I clearly proved, that none are to enter into heaven except those who believe. I will, therefore, now attend to one more species of a similar kind; full as much to the purpose as the former. For instance, that which is termed the sin against the Holy Ghost, and for which we are told in the scriptures, not to pray, as 1 John, v. 16, 17, "If any man see his brother sin, a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that ye shall pray for it. All unrighteousness is sin: and there is a sin not unto death." Again, speaking of those who *call themselves* christians, and who crucify the son of God afresh, and put him to open shame, Paul says, Heb. vi. 4, 6, "For it is impossible for those who were once enlightened, &c. if they shall fall away, to renew them again unto repentance, &c." and all the Greek learning of my opponent, and all his new versions and *new* translations cannot effect what God says is impossible. Again, in Heb. x. 26, 29, "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died *without mercy* under two or three witnesses. Of how much *sorer* punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" This text proves the remarks which I made this morning concerning the end of the world. The certainty of a severe punishment of the wicked after death; and the final fate of the Devil and of his children. So that when they have made of the scriptures all the nonsense they can, and twisted and perverted them to suit their own purposes, there is still enough left to prove them true, and to defeat the visionary schemes of those who reject them, and to further the doctrine which we preach, as the declared truth of God; and shall we who say what the Lord Jesus says, be told that we hold false opinions and preach a

false doctrine, when we use his words? because we have new versions translated by men of *great* learning, who get hold of Parkhurst's Lexicon, where they meet with many definitions to the same original word, and make a selection of the one which they think must be the meaning because it will answer their purpose? I have before mentioned some of these perversions that are found in different translations, and there are many other passages which might be produced, such as instead of eagle, they have put in the daughter of the splitter. In another text the translator observes, "if this word does not mean Lion it means something like one," and yet these are the learned men who pretend to give us new versions and new translations, and those revealed truths of God, which contradict them, they say are spurious, or at least, "not to be alleged as affording *alone* sufficient proof of any doctrine." But I have made it my business to ask concerning this said new translation published here, and I cannot find a single divine in the city who thought it worth their while to attend to it. They considered it so contemptible none would take notice of it, in fact some had not so much as heard of it. But we will pass on. There is a passage in the scriptures which relates to the sin of blasphemy, which it is said shall not be forgiven neither in this world nor the next. Now this is as plain an expression as it is possible to be; but I suppose we shall have to go to this great Greek scholar to get an explanation of its meaning, and he will tell you that it means "*damnation for only a little while,* but mark what the scriptures say, Matt. xii. 31, 32. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost, shall not be forgiven unto men. And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." My learned opponent would make it appear that both these worlds are not only to be in time but in a few years. We think now that we have clearly proved from the blessed word of God, which cannot lie: that there is no repentance neither in time nor eternity for the incorrigible sinner, and that those who live and die without being sanctified and made holy, cannot enter into heaven, but will be consigned to an absolutely eternal state of punishment and misery.

The last species of evidence which I shall produce in support of the truth of my part of the proposition, is the positive declarations contained in the scriptures with regard to the future happiness of the saints and the endless misery of the sinners; but as I do not wish to consume more time than is actually necessary, nor more than you may wish to give, although my opponent insinuates that I do, I shall therefore give the plain passages of scripture without regard to the chapter and verse,* and without taking any notice of those passages on which my opponent builds his fallacious doctrines, but will examine his texts when we come to answer them. The first positive declaration of God to this effect which I will produce is in Jer. [xxiii. 40,] "And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten," and the last of Dan. [xii. 2,] is a passage to the same purpose, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." [Isai. lxv. 13,] "My servants shall rejoice, but ye shall be ashamed. Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." Now you will observe, they, (the wicked) shall be ashamed. "I will bring an everlasting reproach upon you," (the wicked) and many that *sleep in the dust of the earth* (the very same language that St. Paul uses when speaking of the extinction of mortal existence,) "shall awake, some to everlasting life, and some to shame and everlasting contempt." [Mark. iii. 29,] "Shall blaspheme against the Holy Ghost hath *never* forgiveness, but is in danger of *eternal damnation.*" [Jude 12,] "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, *twice dead*, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the *blackness of darkness for ever.*" There are many other passages which clearly show the miserable state of the wicked in eternity, as 2 Peter, ii. 14, "Cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with

* I have given the chapter and verse for the convenience of the reader. When the chapter and verse are given by the speaker, they will not be enclosed in brackets. R. L. J.

man's voice; forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest, to whom the mist *of darkness is reserved for ever.*" —Rev. xiv. 11, "And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." [Rev. xix. 3,] "And again they said, Alleluia, and her smoke rose up for ever and ever." [Rev. xx. 10,] "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." And, again, their punishment is spoken of as eternal; Heb. vi. 2, "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Take notice, Paul speaks *of this eternal judgment after the resurrection from the dead.* Again, [2 Thess. i. 8, 9,] "In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:—who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." [Mark ix. 43,] "Wherefore if thy hand or thy foot offend, cut them off, it is better to enter into life maimed, than having two hands and two feet to be cast into hell, where their worm dieth not and the fire shall never be quenched." Or, as it is, in another place, [Matt. xviii. 8,] "To be cast into everlasting fire." [Matt. xxv. 41,] "Then he shall say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment: but the righteous into life eternal." These texts of scripture, declare expressly, that the punishment is to be absolutely eternal.

It now remains for me to recapitulate the argument which we have offered, and which we have attended to with as much brevity as possible, and which was delivered to you in the following order:—First, by that mode of argument called inference, drawn from the attributes of God, from the condition of man, showing his utter helplessness to perform that which is good and acceptable to God, without the assistance of the divine spirit. Again, by that species of argument termed implication, wherein we showed that he who liveth and dieth a stranger to God, will perish, and that without remedy; next, the great and irreconcileable distinction between the future state of the righteous

and the wicked; the next, are those negative expressions, which show that the wicked shall never partake of the joys and happiness of the saints; and, lastly, those positive declarations in the scriptures, which prove that the punishment of the wicked is to be absolutely eternal. These last passages, which I have termed positive declarations, depend entirely for their force on the meaning of the word translated eternal.

You all know that my opponent says the Greek word, translated in the common version, eternal, does not mean, as we understand it, according to the common acceptation of the word in English, a space of time *without any end;* but he translates the word αιων *aion*, in his new translation age, signifying a space of time which *shall have an end;* and he tells you that he has translated it for the accommodation of those who do not understand Hebrew and Greek, and who wish to examine the original scriptures for themselves; but it is not upon the authority of Wakefield, nor of a new version, that we are to reject the word of God; nor is it by giving them as authority, that a doctrine can be proved, but by comparing scripture with scripture, which is the only true criterion whereby to judge of a doctrine, or of the meaning of a word. When the learned world are at any loss, or at issue about the meaning of a word, they try it by certain established rules, namely, they examine the author, and find how, and to what purpose he generally applies the word; or, secondly, they examine how it is used by his cotemporary writers; or, thirdly, they examine in what sense it was used by the authors which he was in the habit of reading, or, till they find it is used generally, in such a sense, that no other meaning can be attached to it. I could read you a passage from Parkhurst and from Campbell's dissertation, which my opponent also quotes as his authority, to prove the correctness of the definition which I have given to the word αιων *aion;* namely, that it means duration without end, and the incorrectness of my opponent's definition, that it means time that will have an end.

Why did not my opponent tell you that Dr. Campbell and Parkhurst, his favourite authors, render this word *always being*, from αει *always*, and the present participle ων *being*, for he must have known it? I do not mention this as any authority to rest our doctrine on; but we shall apply the same rules to the scriptures, which the learned have applied to other books, in the settling of the meaning

of disputed words. You will therefore take notice that there are three passages in the Old Testament and fifteen in the New, where this word, which we translate eternal, is used in connexion with the eternal existence of God.—By the Old Testament, I presume, you all know we mean those scriptures which were written in the Hebrew, and by the New Testament we mean those which are in the Greek.

We then ask what does this word mean when used in the Hebrew, and applied to God? Does it not mean endless duration? as he never had beginning, so he will never end or cease to be, consequently when the same word is applied to punishment, it must convey the same idea of an endless duration. This word is also used to convey the idea of the eternity of Christ's kingdom, and of the saints eternal happiness.

4½ o'clock.

Mr. Kneeland.—I am happy in the consideration, that, standing before so numerous an assembly to discuss the important question now agitated in your hearing, I am addressing an audience that is capable of judging of the weight of arguments offered on either side; of the sense and the propriety of that which is delivered, and of the candour and talents of those who are addressing you. You are all well aware, and will, no doubt, be willing to admit, that ridicule, witticism, and satire are not to be taken for argument. Satisfied that you will receive them for what they are worth, and wishing you to give them all the weight and influence they deserve, I feel perfectly willing to leave them with you, knowing that you will make a proper use of them: and I can assure my opponent that his arrows of ridicule, witticism, and satire, intended, no doubt, to wound my feelings, fall perfectly harmless at my feet! But aside from this, whenever there is any evidence of a want of candour, as a misstatement, or from whatever cause a blunder may be committed, it should be corrected. —[*Here the speaker was interrupted by some person on the outside, who made so much noise that he drew the attention of most persons in the house. Mr. K. observed, it was some one, he presumed, labouring under mental derangement, that he was sorry to see so much confusion,—the audience need not be disturbed; but if any one preferred hearing a deranged person to the continuance of his argument, he was at perfect*

liberty to withdraw and follow him, that those who wished to hear the remainder of the discussion might do so without interruption. Mr. K. resumed.]—I have said that an error, whether it proceed from a want of candour, or from a real blunder, ought to be corrected. That an error has been committed from one or the other of these causes, I think I can show you pretty clearly.

I shall not attempt to repeat to you what you have heard respecting a passage in Mark ix. in the new translation, and which my opponent told you, or at least insinuated, that I have mutilated the text, and tried to expunge the offensive words, "where the worm dieth not," &c. because those words militate against my doctrine: for, whoever reads those passages after having read the preface, will perfectly understand the truth respecting them. He says that I have tried to make out that the worm which shall not die and the fire which shall not be quenched are all interpolations, or probably so. In this he has been uncandid, or else he has made a real and a great mistake. For if there be but one passage where this fire is spoken of as unquenchable in the Roman character, and not inclosed in brackets, I admit that this one passage is quite as sufficient for his purpose as if there had been several. It is rather curious that my opponent has endeavoured to make you believe that in the new translation I wish to exclude all those passages where the words unquenchable fire, &c. are used; or which, as he says, militate against the doctrines which I hold, under the plea that they are probably or possibly interpolations; when, if he had taken the pains to have read to the 48th verse, he would have given you a passage which is full as strong for his purpose as the other, being nearly the very same words, and not included in brackets, nor printed in Italics. Why was he not candid enough to acknowledge this? For, as I before observed, if it be recorded but once, is it not sufficient to prove all he may require? He further tells you that my authority for "perverting the scriptures," as he terms it, is Mr. Wakefield, but that I had not candour enough to tell you that he was an infidel Unitarian, though I told you he was an Universalist. Now the words are not inclosed in brackets upon the authority of Wakefield, but upon the authority of Griesbach, of which my Testament professes to be a translation. If I have excluded any passages, therefore, it is because they are not found in Griesbach, whose Greek text I followed, and if some others are

rendered doubtful, it is, with a very few exceptions, upon the same authority; and even these exceptions are all explicitly stated in the preface. But, my hearers, it is all a mistake; it is no such thing as has been represented by my opponent. We wish facts to appear as they are.

The true reason why he objects to the new translation, I am disposed to think, is, because it is designed to assist unlearned men in the better understanding of the scriptures: and, that it is calculated to have this effect, all must be convinced who will read it with attention. Again, with regard to the Greek terms αιων *aion*, (which in the common version of your bibles, is most generally rendered *forever*, and sometimes *world*, but which I have uniformly rendered *age*,) and αιωνιον *aionion*, which is rendered *everlasting* and *eternal* in the common version, but which I have retained in the translation, my opponent thinks it very extraordinary that I should give such definitions of them. It would have been improper to have retained the Greek word *aionion*, I admit, had I not previously explained it in the preface; but it would have been still more improper to have rendered these words in as many different ways as they are in the common version: if my opponent, therefore, had taken as much pains to read and understand the preface to my translation, as he has to find fault with the work, he might have saved himself the trouble of making many uncharitable remarks. Since he did not, I will give you the explanation of those words: See preface to my Greek and English Testament, which is also inserted in the translation, alone, page vi. which I will now read:

"As to the word αιων, plural αιωνες, and the adjective αιωνιος it has been thought best to adhere strictly to the text, in rendering the noun or substantive, according to its literal import, *age*, plural *ages*; and as to the adjective, having no word in English which exactly conveys the idea of the original word αιωνιος, it has been thought that this word, like many others even in the common version, should be retained in the translation; only giving it a Roman, or rather, as we may say, an English dress, *aionian*. This has been already done by Scarlett; who also renders αιων *age*, αιωνες *ages*. Being a shorter word, and equally pleasant to the ear as the word *everlasting*, no one can object that this should be associated with the language of scripture; a language, in many respects, peculiar to itself, and whose peculiarities, (particularly of the New Testament)

are mostly limited to religious subjects. If the original word be retained, then in reading or quoting all or any of the passages where it is used, the reader or hearer will have full liberty to give it his own construction, according to his own understanding; and as we are not disposed either to extend or limit its meaning in any way not justified by the inspired writers, this has been thought on the whole the safest method. In many places, its meaning may be extended indefinitely without injury to the sense; and wherever the sense seems to require that its meaning should be restricted, or, in other words, not extended beyond its original import, only let it be understood that it means continued duration without interruption, which may be either longer or shorter, as the nature of the case may require, and it removes all difficulty on the subject. And this sense of the word will not, yea, cannot be disputed by the learned."

So, it will be perceived, I have given the words without any extension or limit. Now, this my opponent calls perverting the scriptures—and, observe, he charges me with a want of candour, for saying that it was the opinion given by the most learned men in existence. One of the very learned authors to whom he has referred, speaking of αιων also says, "It denotes *duration* or *continuance*, but with great variety." So much for the word αιων and αιωνιος, and with regard to the mistake my opponent made.

I will now attend to my opponent's arguments. He tells us that he has now produced to you, all, by which he intended to prove the doctrine for which he contends:—How has he proved it? He has told you a great deal about arguments by inference, by implication, by contrast, by negation, and, lastly, what he terms positive declarations:—and what do they all amount to with respect to proving his part of the proposition? Nothing. He has multiplied passages of scripture upon you to prove his doctrine, (all of which, I receive as well as my opponent,) without producing any argument to prove his construction of them true. Are you satisfied to take his word for it? Perhaps he expects me to follow him and to notice, in order, all he has said. If he does, he is much mistaken. I do not wish to prolong the discussion to an unreasonable length: it would consume more time than your patience or my strength would admit. I propose to take a very different method; a method to which my opponent cannot certainly object, as it will be but meeting him in his own way; and

since he will not show us the law of God which requires the eternal punishment of the sinner, for the transgression of it, although I have so repeatedly urged him to do this, I will let him go on preaching Calvinism if he pleases, and I will bring forward those passages of the word of God which go to prove the eternal salvation of all men: for certainly, I have as much right to preach my sentiments as my opponent has his, and unless the scriptures will prove two doctrines, as opposite to each other as light is to darkness, the result will be that one or the other must fall. For if I can prove from the testimony of God given to man, by his holy prophets, by Jesus Christ and his apostles, that my doctrine is true, of course my opponent cannot prove his to be so, and *vice versa*; of this, you, my hearers, must be our judges. Having done this, I will take notice of the most striking texts in favour of my opponent's doctrine—his most prominent texts, on which he mostly depends, and consider them.—I would not have you receive that erroneous impression which my opponent wished to make upon your minds, viz. that we do not believe those texts of scripture which he quoted, or that we wish to avoid the force of them. We read them and receive them as well as our opponents, and I am convinced that we give them equal attention.

Out of the many texts which may be produced in proof of the doctrine of the salvation of all men, I shall quote the following: Gen. xii. 3, God in his promise to Abraham says, "And I will bless them that bless thee, and curse them that curse thee; and in thee shall *all the families of the earth* be blessed." And Paul, speaking of this very promise, says, Gal. iii. 16, "Now to Abraham and his seed were the promises made. He saith not to seeds, as of many, but as of one, and to thy seed which is Christ." If, therefore, it should be objected that the promise to Abraham consisted in merely temporal blessings, it may be answered, that, considering the seed to be Christ, to whom the apostle certainly applied the promise, he has declared that in him God hath blessed us "with all spiritual blessings in heavenly places." Eph. i. 3. Thus runs the promise, which promise was renewed to Isaac, and confirmed to Jacob in as strong terms as is possible; not conditionally, "if they *will*," but "in thee *shall* all the families of the earth be blessed:" as though the term nations was not sufficiently strong, he even mentions families: and Peter says, Acts iii. 25, "And in thy seed shall all the kindreds

of the earth be blessed." If, then, my opponent can show me an individual on earth who does not belong to any nation, family, or kindred, I will then show him an individual who is not included in this blessing; and of course I must then give him the argument: but till he can do this, I am not disposed to give up the promises made by God unto Abraham, and unto us by our Lord Jesus Christ, upon the mere say so of any body—a promise which is sure and stedfast, confirmed by an oath, and because he could swear by no greater, he sware by himself, that all nations, and families, and kindreds of the earth, shall be blessed in Jesus Christ the seed of Abraham. How can any be excluded from this promise? Again, Ps. xxii. 27—29, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations." We are here informed that all the ends of the earth shall remember and turn unto the Lord, and all nations shall worship before him: but the doctrine which my opponent so zealously contends for, is, that all shall not remember and worship God. It is not only a difference of opinion between my opponent and me, but a difference, a wide difference between him and the Psalmist. In lxxxvi. 9, the Psalmist says, "All nations *whom thou hast made* shall come and worship before thee, O Lord, and shall glorify thy name." Now if my opponent will show me any nation or individual whom *God has not made* he shall have the argument. He will then have to set aside the words of the Psalmist altogether: and if there be any nation or individual whom God did not make, of course such nation or individual is not included in these promises. Again, Ps. cxlv. 9, "The Lord is good to all, and his tender mercies are over all his works." He is good, of course, to those whom he has consigned to an eternal punishment, and his tender mercies are over those whose torments he is increasing to a never ending duration! If not, ask my opponent how God is good to all, and how his tender mercies are over all his works? The passage surely is not without some meaning. Again, Ps. lxxxvi. 13, "For great is thy mercy towards me: and thou hast delivered my soul from the lowest hell." Now, I ask my opponent, if there can be any hell below the lowest? I can find no passage in this book which speaks of any one praising God for deliverance from a hell lower than this: yet will any pretend to say that when the Psalm-

ist wrote this that he was in the hell which my opponent describes? Certainly not. My opponent will say that I believe only in a hell in this world: let him prove that there is one in another, and I will believe it. Again, Isa. xxv. 7, "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Now, mark, this closing phrase is one of *great importance* "For the *Lord hath spoken it.*" What hath the Lord spoken? Why, that he will wipe away tears from off all faces. What! will he wipe away the tears of those who are to endure endless misery! Yes, if my opponent can prove there are or will be such. I know that the doctrine for which my opponent contends, maintains that this blessing is not for all people, it is only for a few chosen ones: if so, all will not be partakers of it. Well, my opponent may err, and *I* may err in the meaning of this text; then let us see how the apostle Paul understood the prophet: he says, 1 Cor. xv. 51—54, "Behold I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'" The apostle is speaking, as you will perceive, of the resurrection; which, I presume, none will deny. Now look in the margin of your bibles, and you will find it refers you to Isa. xxv. 8, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it:" and this is the only passage to which it does refer; *that*, therefore, is the saying that is written, and which is to be brought to pass in the resurrection: and of course it is in the resurrection when God will "wipe away tears from off all faces," and "Death is swallowed up in victory." I say this is to happen when the dead is to be raised incorruptible. Now, I ask, does not this relate to another world? And is it not the change which will

take place preparatory to another state of existence? My opponent would not dispute with me on this point were I to limit it to a few: that God would only wipe away the tears of a certain number: but let us see what the scripture saith. John xvii. 2, "As thou hast given him power over all flesh, that he should give eternal life to *as many* as thou has given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." The only question which can arise is: *How many* has the Father given to the Son? John the Baptist says, John iii. 35, "The Father loveth the Son, and hath given all things into his hands:" and John the Evangelist says, John xiii. 3, "Jesus knowing that the Father had *given all things* into his hands," &c. If, then, as many as were given to Jesus are to have eternal life, and all are given to Jesus, it necessarily follows, all are to have eternal life. Now, lest my opponent should want further testimony, I will give it to you in the words of Jesus himself: he says, Matt. xi. 27, "All things are given to me of my Father." This is also corroborated in Luke x. 22. Again, Ps. ii. 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Here is another expression as strong as it can well be. We have the fullest evidence that all things will be given to Jesus Christ; yes, even the heathen: and has not he power to give eternal life to all as well as to a few? To the heathen as well as to those who call themselves his saints? Yes: and is it not declared that he will? He has greater power to give eternal life to the poor heathen than 10,000 missionaries, who compass sea and land to make one proselyte, and when they have made him so, what have they done? May not Christ's words to the Pharisees, (Matt. xxiii. 15,) be applied here? "They make him two-fold more the child of hell than themselves!" Again, the apostle says, Heb. i. 2, "God hath in these last days spoken unto us by his Son, whom he hath appointed *heir of all things.*" But my opponent would have you believe that the adversary, or devil, if you please, that "goeth about as a roaring lion," is heir to most of the creatures whom God hath made. The apostle again says, Eph. i. 10, "That in the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:" but my opponent says all things shall not be gathered in Christ. Again, Col.

i. 19, 20, "For it pleased the Father that in him should all fullness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled:" but my opponent tells you that all things shall not be reconciled. He, therefore, contends with the apostle not with me. Also in Rev. v. 13, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Here is certainly as strong language as can be used to prove the restitution of all things: yea, if I were permitted to write just such testimony as I could wish in this case, and should such be admitted as evidence, I could not write in stronger or more universal terms; but lest it should be misunderstood, he has detailed particularly every place; not only has he mentioned the *saints in heaven*, but *every creature* on the earth; and, to be yet more explicit, he even says "under the earth, and such as are in the sea," and still, as though he foreknew his prophecy would be disputed, he puts it in yet stronger language, he says "and ALL THAT ARE IN THEM." So, then, according to my opponent's explanation of the meaning of the evangelist, the language of those whom he says are to be eternally miserable, will be "*Blessing*, and honour, and glory, and power, be unto him" who appointed us to endure this never ending and constantly increasing torment! for it is to be the language of those in heaven, and on the earth, and under the earth, and in the sea. Now this, I think, will be admitted to be as positive testimony of the final salvation of all mankind, or of the restitution of all things, as any inferential, or implied, or positive testimony my opponent has yet produced, *can be* in favour of his doctrine.

5 o'clock.

Mr. M'Calla.—I think I have every text that my opponent can possibly bring against me; and in much better order, and better marshalled than they appear to be by him: and as I wish to do the argument upon which his

doctrine is founded, full justice, when I come to that part where I purpose refuting them, and showing upon what a sandy foundation they stand, I shall take the arguments of those who are much better able to defend the doctrine than himself. I will select those arguments which are the best written, and those authors who have proved themselves the most able on this subject. The first on the list that I will notice is Dr. Chauncey, whose arguments are the strongest, as he was the greatest Universalist that ever attempted to defend the doctrine: but all things in their order.

My opponent has quoted a passage from the Psalms where David is praising God for delivering him from the lowest hell; then he asks, with an air of triumph, "Can there be any hell lower than the lowest?" Now I admit he had a right to ask such a question, and to make the most of the text to his own advantage that he could; but he might have told you, and as he did not, I will, that by David's praising God for deliverance from hell, it is clearly implied that there was a time when he was not delivered from it; that there is a hell from which he was delivered; and that all did not experience the same deliverance. Thus, then, there are some who are delivered from it, and some who are not delivered from it: nor do we read they ever will be, but the reverse; that they will remain in it for ever and for ever.—But I am astonished that such a *learned* man as my opponent should conceive it necessary for David to be in hell in order to be delivered from it. To be saved from going there he thought was a sufficient cause to draw forth his praise and gratitude. But my opponent ought to know that the deliverance which is here meant, is, that the Lord Jesus preserves his saints; that is, all believers, from going to hell; and, therefore, they, like David, are delivered from it, although they do not go there; of which deliverance they have an assurance in this life. But if we admit the explanation which my opponent has given us of this expression, it would not be correct: and I would ask, How did David know he was delivered from the lowest hell if it relates only to temporal afflictions? We find he suffered worse temporal calamities afterwards. How then could it be the lowest? No, David did not desire to be delivered from temporal afflictions, knowing that all "work together for good to those who fear the Lord."

In the same manner, all the passages which my opponent has adduced, which he seems to think such positive testimony in his favour, and many more which are much stronger in his favour, and which I purpose noticing, (as I wish to help him all I can,) when I come to that part of my argument, may be proved, so far from contradicting the scriptures, that they rather go to establish the truth of the doctrine that the punishment of the wicked hereafter is an eternal punishment; but as much seems to depend, with regard to the positive proofs, on the meaning of the term rendered *for ever, eternal,* &c. it is necessary to show that it actually does mean eternal, perpetual, never-ending, and is applied to the existence and attributes of God. —But to come more correctly at the true meaning of it, when applied to the punishment of the wicked, we will examine all the varied meanings of this term, as it is used in the scriptures; and 1st. the word העלם *eolam,* as used in the original, is translated *the world,* in Eccles. iii. 11. "Also, he hath set (eolam) *the world* in their heart, so that no man can find out the work that God maketh from the beginning to the end." Again, Ps. lxxiii. 12, it is rendered in the world, "Behold these are the ungodly who prosper (oulam) *in the world.*" In both these passages the term has a limited meaning; but no honest man would take these passages to prove, that, when applied in a different sense, it must also be limited. The 2d meaning attached to this term by the translators, is the duration of a man's life, as Exodus xxi. 6, "And he shall serve him (leolam) *for ever;*" that is as long as he lives. The 3d meaning of this term signifies a dispensation; as in Matt. xxiv. 3, "What shall be the sign of thy coming and the end (του αιωνος *tou aionos*) *of the world?*" The Greek αιων *aion,* is the same as the Hebrew עלם *olam.** The next rendering of this word is in Numb. xxv. 13, "Even the

* The reporter writes the Hebrew without the points; the pronunciation of Mr. M'Calla was different from what is here given. O, answering to the Hebrew ע *oin,* or the Greek ω *omega,* is pronounced long, as in עולם *od oulam,* αιων *aion;* but when it answers to the Greek ο *omicron,* as in the last syllable of αιωνος *aionos,* αιωνιος *aionios,* αιωνιον, *aionion,* &c. it is sounded short as in *not.* In the Hebrew words, i. e. all the original words from the Old Testament, make as many syllables as there are vowels: but in Greek, αι *ai,* as in αιων *aion;* ει *ei,* as in εις *eis;* ου *ou,* as in του, τους, *tou, tous;* &c. are dipthongs. The Hebrew words, which are written in the Hebrew characters, are read from right to left. These remarks may be of some use to the unlearned, and for them alone they are designed. There is no certain standard, however, of pronouncing even the Greek, much less that of the Hebrew.

covenant of an (oulam) *everlasting* priesthood." Again, Habakkuk iii. 6, "And the (od) *everlasting* mountains were scattered; the (oulam) *perpetual* hills did bow: his ways are (oulam) *everlasting*." Again, Eccl. i. 4, "One generation passeth away and another generation cometh: but the earth abideth (leoulam) *for ever*."

Now all these expressions have been acknowledged by President Edwards to be limited in their extent and signification; and none ever did deny this that I know of. I considered it of so little importance, (its being used in a limited sense when applied to the things of a transitory nature,) as affecting our argument, that I have given you the strongest of them myself: but my opponent seems to think, because it is used in a limited sense when applied to things that will pass away, that it must be used in a limited sense always, and concludes, therefore, that the proving of this amounts to a decision of the question.—But I beg leave to differ with my *very learned* opponent; for I am of opinion that many passages produced where the term is used in a limited sense, as relating to this world, or the duration of a man's life, or a periodical dispensation, &c. cannot so easily as my opponent imagines decide this important question.

We will show you a few passages where the same term is applied to the existence and attributes of God, and even my opponent, I suppose, will be willing to admit that it is not there used in a limited sense. Thus, [in Ps. xlv. 6,] "Thy throne, O God, is (oulam uod) *for ever and ever*. The sceptre of thy kingdom is a right sceptre." Here the expression relates to eternity past, as well as to come. Again, [Ps. cii. 12,] "But thou, O Lord shall endure (leoulam) *for ever*, and thy remembrance unto all generations:" and v. 25, "Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy years shall have no end."

These passages refer to eternity to come. Again, [Lamen. v. 19,] "Thou, O Lord, remainest (leoulam) *for ever*; thy throne from generation to generation." And [in Ps. xi. 2,] "Before the mountains were brought forth, or ever thou hadst formed the earth and the sea even from (oulam od oulam) *everlasting to everlasting*, thou art God." Here is both eternity past, and to come, represented.—

Again, [Rev. x. 5, 6,] "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven; and sware by him that liveth, (eis tous aionas ton aionon) *for ever and ever;* who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer." Now, as time is to be no longer—surely the term used here cannot apply to it, but must mean an endless duration. Again, [Ps. ciii. 17,] "But the mercy of the Lord is from (oulam uod oulam) *everlasting to everlasting*) upon them that fear him." This expression relates to past, present, and to come. Again, [Luke xviii. 29, 30,] "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come (zoen aionion) *life everlasting.*" Now, here is what is to happen in the time spoken of, and in the world which is to come, when they are to receive everlasting life. Again, [Ps. x. 16,] "The Lord is King (oulam uod) *for ever and ever:* the heathen are perished out of the land." [Ps. cxlv. 13,] "Thy kingdom is (kal olamim) *an everlasting* kingdom: and thy dominion endureth throughout all generations." Take notice, all those passages are used in such a connexion that they must mean an absolute eternity. [Dan. iv. 34] "And I blessed the Most High, and I praised and honoured him that liveth (olama) *for ever*, whose dominion is an (olam) *everlasting* dominion, and his kingdom is from generation to generation." In addition to those passages which we before produced, where this term is applied to express eternity past, present, and to come, there is a passage where it is connected with the very being and existence of God.

I shall now proceed to show that the existence, happiness, joy, and glory of those who enter heaven, will be as endless as the existence of God himself, and which, I presume, my opponent will not deny.

With regard to the eternal happiness of the saints, there are many passages where the same term is used to imply the eternity of their happiness as is applied to express the eternity of the existence of God, some of which I will now give you. [Dan. vii. 18,] Speaking of Christ's kingdom, the prophet says, "But the saints of the Most High shall take the kingdom (od olama uod olam olamia, rendered in our

translation) *for ever, even for ever and ever.*" It does not say that any but the saints are to take it. We have reason, then, to conclude that the punishment of the wicked will be of equal duration, though some Universalists deny it. There are several other passages which speak of its being an everlasting salvation, [as Isa. xlv. 17] "But Israel shall be saved in the Lord with an (oulamim) *everlasting* salvation; ye shall not be ashamed nor confounded (od oulami od) *world without end.*" In the verse preceding this it speaks of those who shall be ashamed and confounded, and believers shall not be confounded, world, or time without end. Does it not follow that unbelievers shall be confounded, world, or time without end? Again, they are spoken of as being the ransomed of the Lord, [Isa. xxxv. 10,] "And the ransomed of the Lord shall return, and come to Zion with songs and (oulam) *everlasting* joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." It does not say those who are not ransomed shall obtain joy and gladness, and that they are to come to Zion: no, but it says, "The unclean *shall not* pass over it." Now, will my opponent say (and if he should will you believe him) that this everlasting joy is only temporal? Again, [Dan. xii. 3] "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars (leoulam uod) *for ever and ever.*"

Now it is too true that some who are so over wise in their knowledge of the Greek and Hebrew, say that it will not bear the interpretation here given to the original, rendered in our common version *for ever and ever,* when applied to the punishment of the wicked: even Grotius and others of the literary world have fallen into this error, to say the least of it: but we purpose to prove by several similar passages that the word cannot be rendered reasonably in any other way; and although the term has various significations according to the connexion in which it is used, yet when applied to the punishment of the wicked, it has the same extent of meaning as it has when applied to the existence of God, the eternity of Christ's kingdom, and the final happiness of his saints. This I shall show by parallelisms contained in the scriptures, and by doctrinal parallels, as [Jer. xxiii. 40,] "And I will bring an (oulam) *everlasting* reproach upon you, and a (oulam) *perpetual* shame, which shall not be forgotten." Now here is an explanation of the term, for one part of the scriptures ex-

plains another, and we have reason to suppose that when it says a perpetual shame not to be forgotten, it means, according to the scriptures, one not to be forgiven. For it is said, Heb. viii. 12, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." What does he mean when he says I will remember their sins and iniquities no more? Does he mean that he will condemn them for ever? No, he will pardon them; and the term "*no more*" means the opposite to "*for ever*;" or as if he had said, I will have their sins and iniquities in remembrance *never*. Now apply this to the passage above, "And they that turn many to righteousness shall shine as the stars for ever and ever." Now does not this convey the same idea of duration of time as never? Thus we have proved from the parallel structure of the passage, that the import of it is an absolute eternity.

We spoke of explaining the term by parallel passages of the scriptures, by such as have a bearing on each other according to Hebrew poetry, not in a doctrinal point of view, but in agreement with the idiom of the Jews: thus, *first*, in opposition to *last*, agree; *ever* in opposition to *never*, &c.; but I will not read the several passages where they occur, for fear my antagonist, thinking that I am not learned enough, should hand me one of his translations to assist me.

It may not be improper, however, to say something on the doctrine of parallelisms; but I will previously make one or two remarks upon the manner in which this discussion has been conducted. For my part, I had as leave the Universalist would say what he pleases, or hiss, or clap, as not: as I take no offence from any body, so I here declare I do not wish to pass a reflection upon any decent man, although he be a Universalist. Therefore, should I say any thing in my remarks calculated to hurt their feelings, I hope they will believe it is unintentional. Whenever I come here it is with a heartfelt prayer to God that I may do nothing, that I may say nothing, but what is calculated to promote the cause of His glorious truth, and in the fear of God, to leave every feeling, and every thing behind me which is foreign from the subject in discussion; and with a determination, with the Holy Spirit strengthening me, that I will not knowingly hurt the feelings of any one, not even of my opponent; nor have I, until he rendered it necessary for me to make my defence against the ex-

pressions he threw out against me and my countrymen, the Kentuckians; and the remarks which I have made have only been to show them that we are not quite so ignorant in Kentucky as my opponent has been led to suppose, or would lead you to suppose. I have, therefore, returned his witticisms in his own way; and though I will not intentionally wound the feelings of him, nor of his followers, by any personal reflections, I will not spare his doctrines, nor his abominable translation of the New Testament; because they are before the public, and may be considered public works, though void of all learning and goodness in any shape. But to return to the argument wherein I purpose proving the absolutely eternal punishment of the wicked by parallel passages of the scripture.

[Dan. xii. 2,] "And many of them that sleep in the dust of the earth shall awake, some to (oulam) *everlasting* life, and some to shame and (oulam) *everlasting* contempt." Now this is explained by the Hebrews to mean an absolute eternity, a time without any limit or duration αισχυνην αιωνιον *aischunen aionion, eternal contempt*: and by the doctrinal parallels of scripture we learn, that this must mean as long as God exists.

We shall endeavour to examine the opinion of those who have treated on this subject; but to get the true meaning to a certainty, we will not depend on the opinion, nor the translations of men; but to give you an opportunity of judging for yourselves, whether I am correct, or my opponent, we will examine other passages in the scriptures. Now, take notice, it is those who sleep that shall arise. The same sleep Paul describes (1 Cor. xv. 51) to be the sleep of death. In 1 Cor. xv. 3, Paul says, "For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures." And in John viii. 24, "I said therefore unto you that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." Now observe that the sleep in the dust of the earth is compared to death —that all are to awake from that sleep, or to be raised from that death—that Jesus Christ died for those who believe, but those who do not believe will die in their sins. Then I ask, from these parallel passages of scripture, does it require much argument to prove that the believers are to awake to everlasting life, and the unbelievers to everlasting shame and contempt? We will now proceed

to examine, by doctrinal parallelism, those passages of scripture which relate to the resurrection to life, and endeavour to prove that those who awake to everlasting life, arise in Christ at the resurrection, and that not on our own account, but on account of what the Lord Jesus has done for us; that is, for those who believe. Paul preached of and suffered for the hope which he had through the resurrection of Jesus Christ from the dead. (Acts. xxiii. 6.) Peter and John suffered persecution, because they "preached through Jesus the resurrection from the dead." Now, is it to be supposed, when the apostles spoke of the efficacy of the resurrection of Jesus Christ, that they meant that there was any efficacy in the resurrection of his material body, or that they attached it to his body materially? —no, but through the virtue of his resurrection, and the virtue which Christ imparts to those who believe. Those persons who wish to attach but little glory to the Lord Jesus, wish us to believe that this virtue of his resurrection has no effect till the last day, and souls of men remain in the grave, in a state of unconsciousness, till they are raised again from the dead. But we believe that when the breath leaves the body, the soul departs to its destined place—either to eternal happiness or eternal misery; that our Lord came down from heaven and ascended, and that all those whom the Father hath given him, when their souls leave their mortal tenement, will be received by him into glory, and there remain till they are reunited with their bodies. [John vi. 37—40,] "All that the Father giveth me, shall come to me: and him that cometh to me I will in no wise cast out; for I came down from heaven not to do mine own will but the will of him that sent me; and this is the will of him that sent me, that of all which he hath given me, I should lose nothing, but should raise him up again at the last day: and this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have αιωνιον *everlasting* life: and I will raise him up at the last day."

Here it is plainly understood that all are not given to him, therefore, will not have that everlasting life. Again, believers are spoken of as being drawn to Christ; [John vi. 44,] "No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day." Therefore, none are ever raised *up*, at the last day, but such as are drawn, i. e. they are drawn by the influence of the Holy Spirit; as in Rom. viii. 11,

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit, that dwelleth in you." But all will not be quickened by his Spirit, for some shall die in their sins without being drawn, and they will not be raised to dwell with Christ. This is positively declared in John viii. 21, "I go my way, and ye shall seek me, and shall die in your sins:—whither I go, ye cannot come." Now, you all know, that these words which were spoken by Jesus Christ, were true, for how many are cut off by death, in as impenitent and unregenerated a state, as they lived. Yes, my friends, dreadful as the idea is, there are millions who die in their sins and who will never taste of the joy of the saints; no matter what my opponent may say to the contrary. The truth of God will stand, and none can stay his decrees.—For he does not say that he will raise those up who live and die without being quickened or drawn to him by the influence of the Holy Spirit.

Believers are said to have hope in God; as in 1 Peter i. 21, "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God;" and those whom he will raise up are said to believe; [John vi. 40.] "Every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." But never does he say he will raise up unbelievers through the virtue of his resurrection.

In another passage, Jesus declares himself to be the resurrection; John xi. 25, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." This evidently means a spiritual life; but he does not say it is for unbelievers. No, we have no reason to believe that unbelievers will enjoy this spiritual life, but *this* we believe, that ——

5½ o'clock.

Mr. Kneeland.—I sincerely trust and hope, that by this time, our discussion is drawing to a close, as my opponent appears to be coming to the main point upon which this discussion must ultimately turn. It has been already stated by him, and very justly, in which statement I most cordially agree, that the positive proofs (as he calls them) depend much upon the correct meaning of the ori-

ginal terms, particularly those of the Greek, rendered for ever, everlasting, and eternal, in the common version of our Bibles. Now, I wish this audience distinctly to understand, that these terms are all from the same root or primitive word, and when rendered in our common version eternal, or everlasting, it is precisely the same word in the original, without any variation, but they are never used in an unlimited sense, except when they are connected with things which are unlimited in their nature: but, before I proceed to notice this particular, I shall notice a few items which I have upon my minutes, and which I had not time to take notice of before.

My opponent said, in your hearing, this afternoon, when speaking with regard to his idea of a future world, and of the meaning of the word Hell, that the word in the original, (if I understood him) was γεεννα *gehenna*, in the account of the rich man and Lazarus, which, in the original, is αδης *hades!* (this does not argue any great acquaintance with the original language of the scriptures!) and he produced this passage, which relates the account of the rich man and Lazarus, between whom there is an impassable gulph; and, that he called upon me, if I were able to explain it, to do so, but that I did not say one word about it. Then he asks, "Who cannot perceive the reason of his silence on this passage?" Now, observe, he has the answer ready, and he gives it you: "It is an *impassable* gulph and it cannot be got over."

The truth is, this is a misunderstanding altogether; I did not hear my opponent call upon me to explain it, nor was I aware that he had done so until I was informed of it during the intermission, and, even then, I thought it so irrelevant to the subject in discussion, that I do not know that I should have noticed it now, if I had not been informed that many laid more stress upon my not noticing it, than I really think the passage deserves, particularly in relation to this discussion; and, as I do not want to take up your time in useless digression, if I had not been particularly requested, I do not know that I should have noticed it at all. However, as I have an opportunity I will attend, for a few minutes, to the subject; but, instead of entering into a minute examination of the parable, as it would occupy too much of your time to little purpose, and as it is so foreign from the subject of our debate, I will only say, that when my opponent is prepared to show, from the passage, that Abraham was in heaven, or, that

Abraham's bosom means heaven, I will then show what this impassable gulph means, which was between them.

I am very willing to acknowledge all that my opponent ought to wish me to acknowledge, as to the meaning of the term translated hell in this place, ᾅδης *hades*, that hell where the rich man was supposed to be; but my opponent must agree with me, that the same Greek word, *hades*, represented the place or state of all the dead, both good and bad, where both Abraham and the rich man were supposed to be, when this real or supposed conversation took place between them. Therefore, he must agree with me, that Abraham was in ᾅδης *hades* as well as the rich man. In fact, the whole scene is laid upon a plain, which was supposed to be under ground; every word in the original, signifying *motion*, implies that the places each side of the gulph, were on a level with each other; there is not one word which conveys the idea of *ascending* or of *descending*, but every expression implies distance and not height nor depth: you read of Lazarus being carried *away*, but it does not say he was carried *up*, &c. and this appears still more clearly in the Greek than in our version. Now, whenever we read, in the scriptures, of heaven, it is always connected with expressions implying ascension—as "The Lord was *received up* into Heaven." "If I *ascend up* into Heaven." And Hell is always represented as being below, as "Deeper than Hell"—"Go down to Hell—"Cast angels down to Hell." But, in this parable, every verb which implies motion, signifies that the motion is on a level, as "They which would *pass from* hence to you, cannot, neither can they *pass* to us, that would *come from* thence."

Now, is there one word which implies ascending or descending in this? If there is, I confess I cannot see it.—I will, however, refer you to a respectable author on this subject, whom my opponent himself named; but I have had no occasion to name him till this minute: I mean the celebrated and learned Dr. Campbell, who, in his Prelimin. Disser. has told us explicitly, that the Greek word ᾅδης *hades*, in his "judgment, ought never, in scripture, to be rendered *Hell*, at least in the sense wherein that word is now universally understood by christians."

In the Old Testament, the corresponding word is שְׁאוֹל *sheol*, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. In translating that word, the LXX.

have almost invariably used ᾅδης *hades*. "The state is always represented under those figures which suggest something dreadful, dark, and silent, about which the most prying eye, and listening ear, can acquire no information. The term ᾅδης *hades* is well adapted to express this idea. To this the word *hell* in its primitive signification, perfectly corresponded. For at first, it denoted only what was secret or concealed." Now this was the opinion of Dr. Campbell, who certainly was not a Universallist, but a believer in the very doctrines my opponent advocates, and was a man of much learning, which, I suppose, my opponent is willing to admit.—But, after all, whether we understand the account to be a parable or a history, there is not one word in it with regard to the *duration* of the torment of the rich man, and, therefore, contains no argument in favour of an "absolutely eternal punishment."

The first speech of my opponent this afternoon, so far from containing sound argument, was, part of the time, a mere play upon words. Because I quoted the passage in Heb. xii. 29, where it says, "Our God is a consuming fire," he wishes you to understand that I hold that the fire of hell must be unquenchable; and that because all fire consumes, and God is a consuming fire, therefore all consuming fire must be God. I admit that when speaking of the fire of hell, i. e. of material fire, in the scriptures, it means a fire that was never put out, but it does not mean that the material fire was unquenchable in its nature; but *that* fire which is figuratively alluded to, when it is said "Our God is a consuming fire," cannot be quenched, or else God might cease to exist, which cannot be.

This material fire which is spoken of by the prophet Isaiah, and which is quoted by Mark, ix. 43, is the fire of γεεννα *Gehenna*, i. e. the fire in the valley of the son of Hinnom, a place where a perpetual fire was kept up to consume the carcases which were left there unburied, upon which the worms preyed; and you will find that this is the meaning of both passages, by comparing them together. It reads in Isaiah, lxvi. 24, thus: "And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." And in Mark ix. "To go into hell, into the fire that shall never be quenched: where their worm

dieth not and their fire is not quenched." Now I wish to know whether it was to be in time or in eternity, when they should go forth and look upon the carcases of the men that have transgressed? And whether it was in time or or in eternity when they should be an abhorring unto all flesh? Will any be in the flesh in eternity? Is eternity to be the place where their worm dieth not and the fire is not quenched? Or is not Gehenna, or the valley of Hinnam that is meant where the perpetual fire was kept up? The reason why we quoted the passage in Mark was to show that the idea intended to be conveyed is the same, though there is some little difference in the words. My opponent will admit that the words in the prophecy do not refer to a future state, but mean a fire that may be quenched: then why should they here mean any thing else when the idea is only borrowed from the prophet and expressed in nearly the same language? The most learned have not proved, neither will they ever attempt to prove that γεεννα *Gehenna*, (which is nothing more than a corruption of the Hebrew words גיא הנם *gia hinnom*,) in the Old Testament has any reference to any other place than *the valley of* HINNOM, the name of a person who was once the possessor of it. It was not then a place of punishment, and is never spoken of as such in the Old Testament; but in time, however, it became the place where those abominable sacrifices were offered to the idol Moloch, to which they sacrificed their first born children.

In order to put an end to these horrid sacrifices, the good king Josiah defiled the place, and rendered it a place of so much abhorrence, that the name conveyed to the mind of the Jews an idea of that which they considered of all things the most detestable. You will find, (that is, those who have an opportunity,) by referring to a translation of the scriptures published in the time of Elizabeth, called the Bishop's bible, that the Jews had four modes of capital punishment, viz. hanging, beheading, stoning, and burning alive, and from this last, i. e. the mode of burning alive, the fire of Gehenna, or hell fire, took its origin. You will also find on examination that there are many passages in the gospel of Mark introduced to explain Hebraisms, which are not to be found in Matthew, who, it is supposed, wrote at Jerusalem for the benefit of the Jewish converts, and, therefore, no particular explanation of those terms were necessary: but Mark is supposed to have written his gospel either at Alexandria in Egypt, or by

others at Rome in Italy; at either of which places it was necessary to explain to the people some terms not explained by Matthew, who wrote in Jerusalem, to the Jews, and who understood what he said without any explanation: for many words which were very familiar to the people of Judea, would not be so well understood in those distant countries; hence Mark was obliged to explain those terms; because the people for whom he wrote would not have otherwise understood them. Hence the first time Mark uses the term Jordan, he thought it necessary to tell them it was the *river* Jordan that he meant; and so when he uses the word "corban," that is, says he, *a gift*; "defiled," that is, with *unwashen* hands, &c.; explanations no where to be found in Matthew. So when he has occasion to use the word γεεννα *Gehenna*, as they did not understand the term, he has to explain it to them; and how does he do it? By quoting the prophet Isaiah lxvi. 24, where the same form of expression is used; i. e. by explaining to them that it is the place "where their worm dieth not, and the fire is not quenched," which are rather to be considered as the words of the evangelist, and not as the words of Jesus Christ: for we do not find a similar explanation in the parallel text in Matthew, which you may easily see for yourselves by comparing Matt. v. 29,—xviii. 8, with Mark ix. 43, 44.

We will now take notice of a remark made by my opponent, and upon which he laid strong emphasis. I mean those passages which speak of the sin against the Holy Ghost, which, it is said, shall never be forgiven: and my opponent says, "shall we who use the words of the Lord Jesus be considered as holding false opinions and preaching a false doctrine?" Now let us see what the Lord Jesus says. He says, Matt. xii. 31, 32, and Mark iii. 29, "All manner of sin and blasphemy shall be forgiven unto men:" or, as it is in Mark, "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme." These are the words of Christ. Now I ask, does not this include those who blaspheme against the Holy Ghost? My opponent may say I am uncandid because I did not read all the passage; but you will observe that there is a colon here, which shows that the sense is complete without any addition: but let us see what follows: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of αιωνιου κρισεως, rendered in the common version, *eternal damnation*." Now what are we to understand by this? Are we to understand that

when it is said, "all manner of blasphemy wherewith men should blaspheme should be forgiven," that this was not known to be a sin, and that it is to be an exception to their final forgiveness? My opponent and I are perfectly agreed with respect to the meaning being the same in Mark as in Matthew; we have only to ascertain the true meaning of one, and we have the meaning of the other: if, for instance, the expression *aionian judgment*, or *eternal damnation* means an endless punishment in another world in one, of course the coming *age*, or *world*, means the same in the other: but if it does not mean so in Matthew, why should the parallel passage in Mark mean so? For the idea intended to be conveyed in both passages is the same, the difference is only in words. The continuation of the passage in Matthew is, "But the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the *world* to come." Now does this make any difference in the idea? Certainly not. It means an indefinite time.—Suppose, for instance, an inspired prophet were to say that all men should die,—would that be untrue? But suppose he were to add, not this year nor the next,—would that destroy the truth of what he first said, that they *should* die at some period? Certainly not. So in Matthew it is expressly stated, and we believe it true, that all manner of sin and blasphemy shall be forgiven: but because it is afterwards added that the "blasphemy against the Holy Ghost shall not be forgiven neither in this nor the coming age," (for that is the meaning of the original,) it does not destroy the truth of the first statement, that it shall, at some period be forgiven. It all depends, as my opponent has acknowledged, upon the meaning of the words ουτε εν τουτω τω αιωνι, ουτε εν τω μελλοντι rendered in the common version, "neither in this world, neither in the *world* to come:" for if they mean to an absolute eternity, without any end, my opponent has the argument—we need say nothing more.

He has already given you the term αιωνιον, which is the term rendered *eternal*, Mark iii. 29, and has told you it is capable of various meanings according as it is applied; that "when it is applied to the attributes or the existence of God, it implies eternal, perpetual, never ending," &c. and quoted several passages where he admits it is used in

a limited sense, as, "during the period of a man's life," &c. thus he has given you the meaning that I wish to attach to it, that when it is applied to God it means absolutely eternal, without beginning or end; because God is absolutely eternal; but when it is applied to a perishable thing, it means no longer than that thing can exist; as when applied to a man's life, it means so long as that man should live. Now what has my opponent got to prove in order to establish his doctrine of an absolutely eternal punishment? He quoted Matt. xxv. 46, "and these shall go away into (*aionion*) *everlasting* punishment," &c. but he must prove to you that the punishment here alluded to is in its nature as absolutely eternal as God is absolutely eternal; but this which he ought to have proved, he takes for granted. If there were any *necessity* for this punishment being carried into a future state of existence, it would be more reasonable for him to do so, but there is none, and the two doctrines would give God two very opposite characters. The character that the doctrine for which I contend gives him, is that of the relation which a father bears towards a son whom he corrects for his good, though he loves that son while he corrects him, and this is the character given of him in the scriptures; as in Job v. 17, "Behold, happy is the man whom God correcteth, therefore despise not the chastisement of the Almighty." And in Ps. iii. 12, "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth." But the character given to him by my opponent's doctrine, is that of a being who punishes his helpless offspring because he hateth them, and that this is the character of a good being I cannot conceive. I have no idea that the punishing of a man by burning him to an absolute eternity can possibly do him any good, nor have I any idea that his being consigned to a place of endless misery in a future state of existence, can be for his good. No, my hearers, it cannot be supposed that a being who is represented as pouring out his wrath on his helpless creatures to an endless eternity, can mean it for their good: admitting for a a moment that it is so, what is it for? Is it for their amendment? My opponent does not say so: no, he cannot say it would be for the good of the guilty who suffer it, nor for the glory of him who inflicts it: but if it were so, I ask, would it be as a father corrects his son, one whom he loves? When my opponent can show this to be the case, then I will admit it may be; and although it may be ne-

cessary in human governments to punish the guilty, even to the extinction of their lives, no one will presume to say that this is necessary with God: and did human governments possess the power which God possesses, of reforming the hearts and dispositions, without such punishment, they would not resort to it; but it is because they cannot do so that they sentence the criminal to the gallows, which is certainly not for his good, but as a terror and example to others: it is a necessity which cannot be said to exist with God, but grows out of the weakness of all human laws, which cannot reform the incorrigible sinner: it may destroy him; but God does not destroy the existence of his creatures, but he says [Jer. xxxi. 3] "I have loved thee with an everlasting love, and with loving kindness have I drawn thee:" and again, Isa. xlv. 17, "Ye shall not be ashamed nor confounded WORLD WITHOUT END." Let my opponent show you a passage where it says *the wicked shall remain wicked* WORLD WITHOUT END! If he cannot, we have shown what we desire to show, that there will be a time when they will be no longer wicked, consequently, they must be happy: for I admit, and most cordially agree with my opponent, that the punishment will exist so long as they remain wicked. Let him, then, show that the sinner will remain wicked to an absolute eternity, and he has the argument: for if wickedness exist to an absolute eternity, punishment necessarily must.

In relation to the passage which I quoted from the Psalms, where David is returning thanks to God because he had delivered his "soul from the lowest hell," Ps. lxxxvi. 13, it has been said by my opponent that I cannot show that David ever was in hell, and that he only was praising God because he had been preserved from going there. Now turn to Ps. cxvi. 3, and we there find the Psalmist declaring that "the pains of hell" had actually got hold of him. Now if the pains of hell had actually got hold of him, will it do to say that he returned thanks to God that he had preserved him from going into hell, or that he had not been there; and, that a wiser than David thought this hell was in this world, can be shown—nay, I can show you from his writings, that he actually points out the very place where this hell existed, and that in this world: but my minutes are out—if, however, the moderators will permit me I will just read the passage.—[*Mr. M'Calla rose, and while he was ascending the stairs, Mr. Kneeland said*]—If my opponent objects, I will give up.

6 o'clock.

Mr. M'Calla.—There are two or three things, my friends, that I will make a remark on relating to the observations which my opponent made when he was last up, one is, that the scriptures say, "whosoever speaketh against the Holy Ghost, it shall not be forgiven, neither in this world, neither in the world to come." And my opponent seems inclined to think, and wishes you to understand, that as the blasphemer is only in *danger* of damnation, it was not *certain* he would be damned, but he might escape this danger.

Now, suppose that a father was sick, and some one meeting his son near the house, were to ask how his father was; the son should answer he is very bad, and the physician says, he is in great danger—five minutes after, you see the man and you think that there is every likelihood of his recovery. Now, would you not think, that it would be one way or the other? either that he was in danger, or he was not. But, suppose the physician was certain that the man was in great *danger*, and admitting that he were, as God is, omniscient, would it not amount to a *certainty* that the man would die? Did not Jesus Christ then, when he told those who blaspheme the Holy Spirit, or deny the Lord Jesus, know that they were in danger of eternal damnation? and did he not know that this danger amounted to a certainty? Certainly he did. Who can deny this? Who does deny it but those unbelievers whom he was then threatening with this punishment? There are some words in the original Greek, which are rendered *eternal*, in our common version, and there are others which only imply it, but, at the same time, are sufficiently strong to point out the eternal destruction of the sinner, and, because I admitted that they had various significations, accordingly as they were used, and that they are sometimes used in a limited sense, my opponent wished you to understand, as a matter of course, that when applied to the punishment of the wicked, they must mean that it shall take place in time and not in eternity.

In the parable of the rich man and Lazarus, my opponent thinks that I was under the impression the word was γεεννα *Gehenna*, but he can hardly suppose that I have met the word so often without knowing what it was. The remarks which he made about *Gehenna*, are entirely irrele-

vant, and have no bearing whatever on the subject, unless he thought that this word often translated Hell, which was taken from the valley of Hinnom, has no other meaning than a bare literal reference to that place, which is certainly what he intended you to understand; and, he says, "that in the time of Elizabeth, (if I recollect rightly) there was a version of the scriptures called the Bishop's Bible, which stated that there were four modes of capital punishment, namely, Hanging, Beheading, Stoning, and Burning alive, and from this last, the fire of *Gehenna* took its origin."

I attended to a part of his learned remarks upon this subject, and to a part I did not attend, for they appeared to me, so foreign from the point, that I did not think them worthy of it. If, however, the worm which dieth not mean, as my opponent says it does, the common worm which preyed upon the literal carcases of those who were literally cast into the valley of Hinnom, how can he reconcile it with that valley of Hinnom of which the prophet Isaiah speaks, he represents those creatures which were cast into that valley as devoured by very different animals to worms. He says, Jer. vii. 33, "And the carcases of this people shall be meat for the fowls of heaven, and for the beasts of the earth, and none shall fray them away." Now, here you will observe, that when speaking of the carcases of the people which were to be left in the valley of Hinnom, the prophet says that they were "to be meat for the *fowls* of heaven and *beasts* of the earth;" instead of which, my opponent says, they are to be meat for the *worm* that dieth not—therefore, the prophet says one thing and my opponent another. Which should we believe—him? The prophet says, instead of being eaten by the worm that dieth not, they are to be eaten by the fowls of heaven and by the beasts of the field. Now, who does not see a great difference between them? The prophet is speaking of a valley where the dead carcases were thrown to be preyed upon by fowls and beasts; if by literal worms it was by worms that you all know do die, and by material fire that you all know is quenched; but the evangelist was speaking of a place where they shall endure torment, where the fire is not quenched, and the worm dieth not; no, nor ever will.

My opponent has been very unfortunate in the selection of this passage from the prophet, as a parallel passage to Mark's, for it proves directly the reverse of what he in-

tended to prove by it. It puts me much in mind of a fact of a similar kind, which happened some time ago; a man in my own country was as anxious to prove that there was no occasion to be regenerated, or born again, as my opponent is to prove that there is no future punishment; and, to effect this, he took, for his text, that passage [in John iii. 3,] where our Lord said unto the Pharisee, Nicodemus, "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God;" and yet, he tried to prove from this very text, that a man need not be born again to see the kingdom of God. Suppose we examine this doctrine a little, for it is a new one. That God has created of one blood all the nations of the earth, is true; but this passage only relates to their natural birth; other passages in the scriptures speak of a spiritual birth, as this in John. To Nicodemus it was as strange as it is to some of our moderns, and therefore he asks this question: "How can a man be born when he is old?" A very natural question from a carnal mind. Our Lord then told him it was a spiritual birth that he meant. "Except a man be born of water and of the Spirit, he cannot enter," &c. and he went on to prove that we are not born of blood, but it is the Spirit which is the life within us: therefore, as we have life, of course we are born of the Spirit, thus, the one who wants to prove that he is not born of blood, proves the very contrary of what he intended to prove—namely, that to have life, we mean spiritual, he must have received the Spirit which giveth this life.

Just so is my opponent situated with respect to what he wanted to prove of the fire of the valley of Hinnom, viz: That *it* was the fire to which Mark alluded, and that the worm which preyed upon the carcases, was meant, by the worm that will not die: but, he proved the very reverse, for he proved that it was a material fire that can be quenched, and that it was a worm, which you all know *does* die, which was alluded to by the prophet in the valley of Hinnom: therefore, it cannot be the unquenchable fire, and the worm that dieth not, which Mark said would torment blasphemers for ever.

Again, with respect to the gulf which he would have you believe means nothing but a division of sentiment, and that it is all figurative of what is to happen in time, and upon the earth; forgetting, or appearing to forget, that what is there stated, happened after each of the parties had died—and it is stated of one of them, that he was bu-

ried, and the other was carried by angels into Abraham's bosom: therefore, all he has said upon that subject, amounts to no argument at all.

Dr. Chauncey, who, I before observed, was the greatest writer in their favor that ever wrote, and who certainly produced stronger arguments than my opponent, tried to do this away, but without success. This gulf is not to be passed: it cannot be got over.

When my opponent was speaking on this subject, I must admit I was paying but so little attention to what he said, that all I heard, was, that I must prove, to establish my position, that Abraham and Lazarus were not in *Hades;* for if they were in *Hades,* of course they were where the rich man was; and so, necessarily, they must have shared his punishment, admitting the term ᾅδης *Hades* to mean Hell, as we understand it. The truth, is, the whole of the scene took place in that state to which the soul departs when it leaves the body, as the term *Hades* implies, the state of the dead. But, it does not follow, that they went to the same part of the invisible world; in fact, we have evidence to the contrary; but that they went to different apartments; the one who had his evil things in this world, to dwell in Abraham's bosom, and the other, who had his good things, to a place of torment. So, that whatever meaning we attach to the term *Hades,* it is evident, from the particular description given of the state of each, after they left this world, that there was a vast difference in their situations; and I humbly think that these accounts, which Universalists are so disposed to call *parables,* will prove to be real histories of the happiness of the saints, and of the eternal torment of unbelievers. What, I would ask, is there in this account at all parabolical? What is it more than a plain historical narration? We find that the "poor man died, and was carried by angels to Abraham's bosom—the rich man died and was buried." It is all very plain. And that the rich man in hell, lifted *up* his eyes, being in *torments,* and saw Lazarus in Abraham's bosom. And the rich man begged Abraham to send Lazarus to touch his parched tongue with his finger, for he was *tormented in the flame.*

But, what does Abraham say? That the rich man had his good things in *this life,* and Lazarus his evil things—but now Lazarus is comforted and he is tormented.

Now, is there any thing in all this but what is plainly historical? The fact, that the wicked receive their good

things in this life, and the good receive evil things, has fallen under each of your observations, and has been verified in ten thousand cases. Knowing this to be an historical fact, we have every reason to believe the other is, which is designed to inform us of the two distinct states in another world—thus Lazarus is said to be in Abraham's bosom, the very place, where, of all others, I should like to be—and the place where all Christians desire to go; to be in the bosom of the faithful, is their strongest hope—their most earnest desire—as was the case with David, when he said [Ps. xlii. 2,] "My soul thirsteth for God, the living God: when shall I come and appear before God?" It was this place, the bosom of Abraham, by which is set forth the kingdom of Christ, or the heaven that David's soul panted after when he went up with those who were worshipping God, looking forward to the time when he would be with him; not in this world, but in heaven; and, contrary to the opinion of my opponent, who would have you believe that God, is a God of the dead, but not of the living.

This is not the opinion of believers; their hope leads them to look forward to the moment when they will leave this body to dwell for ever with the Lord Jesus in heaven: and, my friends, wherever the Lord Jesus is, it is heaven to me; and I would gladly and cheerfully die this hour to be with him. It is what my soul, like David's, pants after, and this eager desire we should not have if we thought when we died we were to remain in a quiescent state. No, David had, and like him, every believer has, all the evidence that a soul needs, that when it quits this body, it goes immediately to a place of happiness.

This foretaste of heaven believers enjoy on earth, as Paul says, Philippians, i. 21, "For to me to live is Christ, and to die is gain," Again, 23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Can any suppose that Paul thought it far better to be in the grave? He said it was better for him to depart and to be with Jesus than to remain here on earth; and not as the Universalist says, that it is better for us to remain here; for when we die we go to the silent grave; and that the spiritual happiness which we enjoy here is all that we shall have till the resurrection; and those who died thousands of years ago in the faith of the Christian, are no happier than those who are now upon earth, but are still in their graves. How dif-

ferently it is represented in the scriptures! And which will you admit to be true? What unbelievers tell you, or what the Lord Jesus himself has told you? He says that the poor man died and was carried by angels into Abraham's bosom:—he does not say that he *will* be—and that the rich man was in *Hades*, in torment;—not that he *will* be in torment—and that he begged for a drop of water to cool his parched tongue. This is no fiction, no parable, my friends, but real agony which he endured, and such as all those will endure who neglect so great a salvation. But even this small comfort to his agonised soul he was told it was impossible for him to have, for there was a great gulf betwixt them which could not be passed.

Now, my friends have you heard any thing from my opponent to-day which throws any difficulty in the way of its being an historical fact, which was narrated for our benefit? If you have, I am not aware of it:—but to proceed:

I mentioned that there were three passages in the Old Testament where the term עולם, rendered *everlasting*, is used in connexion with the eternity of God, the duration of Christ's kingdom, and the happiness of the saints; I want to take notice, therefore, where the misery of the sinner is spoken of as being of as absolute a duration as the happiness of the saint. It is said concerning the happiness of the saint, that they shall enjoy happiness world without end. "Now show me," says my opponent, "a passage where the term is applied to the punishment of the sinner and you have the argument." I have produced several passages to the same effect, the same as I have been endeavouring to explain to you, and which cannot be made to show any thing else, unless they be perverted to a wrong purpose; but to put this beyond the reach of controversy, I obtained a copy of a Hebrew bible, and have been endeavouring to prove to you that the passage which I read in Daniel, which speaks of the eternal duration of the happiness of the saints, also proves the eternal duration of the misery of the sinner in hell; and that if there is ever an end to the misery of the one there will be to the happiness of the other; for they were to last an equal time: thus, [Dan. xii. 2.] "And many of them that sleep in the dust of the earth shall awake, some to (oulam) *everlasting* life, and some to shame and (oulam) *everlasting* contempt." Now, here the same duration of time is spoken of, for the happiness of the one as of the misery of the

other. If, therefore, my opponent be correct, there can be no happiness after death, because there will be no misery; for both, according to Daniel, will be of equal duration. We have shown you many passages which prove this term to imply eternity as applied to God and to his attributes. One of the passages, also, which I showed you, speaking of the saints, says, [Isa. xlv. 17,] "They shall be saved in the Lord with an everlasting salvation, and they shall not be ashamed nor confounded world without end," and that the same term is applied when speaking of the punishment of the wicked. I told you also, that whenever the resurrection is spoken of, that the happiness mentioned in connexion with it is only promised to believers, to those who are said to have the resurrection and the life within them in this life, and not to those who live and die in their trespasses and sins; but to those only who have a hope here and hereafter;—we thank the Lord that he has given it to us! for without this hope we should, as the apostle Paul says, [1 Cor. xv. 19,] "of all men be the most miserable." He does not say that those who are destitute of this hope are happy here; nor does he say that they are happy hereafter; nor does he speak as if he thought the sleep was to be as lasting as my opponent would have you believe it, but that when he died he expected to be immediately with the Lord Jesus; as, also, Stephen when he was stoned; and calling upon God, he said, "Lord Jesus receive my spirit." Did Stephen, think you, expect that his spirit was going to remain in the grave till the resurrection? If so, why did he, looking up to heaven, call upon the Lord Jesus to receive it? No, my friends, it is evident that the change takes place at death, either to a state of endless happiness or misery! I told you also that they are spoken of as having their names written in the book of life, as in Philippians iv. 3, and that some are written in the book of life and some are not written, as in Rev. xx. 12—15, it says, "And I saw the dead (not in this life) small and great stand before God; and the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast unto the lake of fire. This is the second death. And who-

soever was not found written in the book of life was cast into the lake of fire."

By death, as it is here used, we are to understand the Grave, and by *Hades*, what my opponent wishes, the place of departed spirits. It is said that the dead are to stand before God, and then to be judged according to their works; this is to be when death and *Hades*, hell, give up their dead, and these dead are they who will be judged and rewarded, or punished, according to their works.—Death and *hades*, hell, are figurative expressions, used here, not to represent places where bodies and souls are, till this judgment, but to represent the bodies and souls which were in these places, and who will then be united when the books are opened, and when some are to be cast into the lake of fire: but you will observe it is not all the bodies that were in the grave, but only those will be cast into this lake of fire, that are not found written in the book of life, and also that of all the souls that were in *hades*, only those will be cast into this lake that were not found written in the book; and those whose names are written in the book, will rise to dwell with the Lord for ever.—But this passage clearly shows that all will not rise to this glory, but only those whose works have been good, and who, when judged, will be rewarded accordingly. I think, I have now clearly shown you, that the happy state to which some go, is, in the scriptures, plainly spoken of, as being for believers only; while those who do not believe are cast into a place of torment, as eternal as the happiness of the saints.

Again, in John v. 28, 29, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." This is a plain commentary upon the words in Daniel xii. 2, where nearly the same words are used, and the same doctrine is contained in all those doctrinal parallels, in the Old and New Testaments.

We have now shown you that it is not all, as my opponent would have you believe, that will enjoy this happiness in another life, but only those who die in Christ, as in Rev. xiv. 13—that it is only those who are written in the book of life, Rev. xx. 12—and that it is only those that are believers, and are drawn to Christ by the Spirit of God; John vi. 44—and that takes place in this life;

not when they are in the grave: and that it is only those, who have a hope in Christ, that are termed believers in him, and such only will be saved; and, on the other hand, that all those who do not die in the Lord, who are not written in the book of life, who are not drawn to Christ, and who do not hope and believe in him, will be cast into the lake of fire, there to be tormented for ever. And whatever my opponent may tell you about the doubtfulness of certain passages and epistles, and call a plain historical fact, a parable, he must admit that there is no ambiguity in that passage of Daniel at all. It, in truth, amounts to an absolute certainty.

I have already shown, from the exigency of the places, that they can have no reference to time, but to a state after time, in eternity; when the bodies and souls shall be united, and the final sentence passed upon all, who have lived, and die strangers to that precious grace which alone is able to save.

I would ask those who are so very learned, whether we have any thing in the Hebrew writings, to prove that the time when, [as recorded in 2 Peter iii. 10,] "This earth and all the works that are therein shall be burnt up;"—that it signifies only literally, a day, or a dispensation; or, if we have any evidence of the duration of the earth, when the earth no longer endures? and, if there be no evidence that any of these meanings can be applied to the time, I ask, should we attach any other meaning to it than infinity?

The passages already quoted, necessarily prove, that the word is of unlimited signification; and, take notice also, my friends, that the same word which is used to express the duration of the happiness of the saints, is also used to express the punishment of the wicked. The evidence which we have of the happiness of the saints being eternal, is, because the term used to imply the duration, is applied to this spiritual life; which cannot be applied to temporal life, because you know that all die; but the Universalists say it does not mean spiritual life, or a new life after death. No, it does not suit them, they know, were they to admit that, they must admit the truth of our doctrine; for the word which expresses the duration of the saint's happiness, expresses the duration of the sinners' misery. But there is another passage which proves this to a demonstration; Heb. xii. 26, 27, "Whose voice then shook the earth: but now he hath promised, saying,

Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain ;" which shows that the alteration or changes there spoken of cannot be in time but in eternity ; and then it will be fixed on an immutable base, which can never more be shaken.

I will take this opportunity to remark, that the debate may close this evening : I have been sick for some time, and it is possible I may not live to see another day, though I much wish to come again to-morrow : it appeared to me strange, however, that my opponent should have intimated to you, as he did to-day, that the debate would close this evening, when I expressed no wish to that effect : my desire is to oppose their doctrine, so long as my health and strength, and the circumstances permit ; for I conceive it to be a doctrine that is pregnant with dangers to you and to your souls, and I would wish to have another opportunity of treating on this all important and serious subject, and of showing you some more passages where the term αιωνιον *aionion*, is connected with the punishment of the sinner, but will conclude this evening by recommending, to the serious consideration of all of you, that unless a man be born again, he cannot enter the kingdom of God.

THIRD DAY.

THURSDAY MORNING, JULY 15,

9½ o'clock.

Mr. M'Calla.—Since it has pleased God to preserve my life, and to continue unto me a sufficient portion of health and strength, to enable me to come up before you this day, in answer to my most earnest prayers, and those of his people, in order that I may have an opportunity of proving unto you those truths contained in his word, and of speaking for his glory, (for there is no temptation to induce me to preach these truths, to preach the eternal damnation of sinners, were it not a truth contained in his precious word,) I feel very thankful: for I am fully aware that the prejudices of mankind are decidedly opposed to it—all nature is against it—then what inducement could I have to advocate this doctrine, but a solemn conviction of its truth. I have already produced several arguments in support of it, which you have heard, such as Inference, Implication, Contrast, Negation, Positive Declarations; and, lastly, by an explanation of the terms used in connexion with the punishment of the wicked, and pointing out its continuance.

In order to establish the last argument, I shall now proceed to show, according to the meaning of the term which is used, that the miseries which the wicked will endure, will be endless; and this will be by proving that the terms rendered *for ever and ever*, mean the same as *eternal;* and this I have already proved to be of interminable signification, by its being applied to express the eternity of God, of Christ's kingdom, and of the duration of the happiness of his saints. This, as well as the expression world without end, when used in connexion with any one of the three, has already been acknowledged by my opponent; and, further, he observed that if I could find but one passage

in the sacred volume, where these expressions were used, in connexion with the duration of the punishment of the wicked, he would admit it as conclusive, and the discussion would be at an end.

I was under the impression that the term used in the Greek, conveyed the same idea of duration as the corresponding term in the Hebrew, I therefore marked the word, and on examination found it correct. I have brought a Hebrew bible with me, and find the term is the same as Parkhurst has rendered, "to the eternity of ages."

On my way here this morning, I called at a bookseller's and procured a copy of a book which was used by the seventy, and which I found on examination corresponded with Mr. Kneeland's translation in idea, though not precisely in words; it is "to the eternities of futurity," which certainly is to be understood as absolutely eternal: and according to Mr. Kneeland's translation, it is "to the ages of ages;" and in the preface to his translation, Mr. K. insists that neither in the singular nor duplicate, it ever means an absolute eternity.*

Those who translated the Septuagint, it may be presumed were as learned, and understood what they were doing as well as the publisher of a little book, called a New Greek and English Testament, and they have rendered the singular number by a word corresponding to the English word *eternal.*

We have now come to an expression which appears to me to be the point which my opponent has been so long calling for, and the point on which this discussion must finally turn. For my opponent says, if I can find the expression that is used in Isa. xlv. 17, ("But Israel shall be saved with an *everlasting* salvation: ye shall not be ashamed nor confounded *world without end,*") applied to the punishment of the wicked, as it there means an eternal salvation, of course, if used in connexion with punishment, it must necessarily mean an eternal punishment, and he would concede the point. This is all I can require of him. It is all that is necessary: for the very expression used in the Greek in Isaiah is also used in Daniel, xii. 2, and ap-

* He should have said "in his Lectures, pages 104, 216, 217."

plied to the punishment of the wicked.* "And many of them that sleep in the dust of the earth shall awake, some to *everlasting* life, and some to *everlasting* contempt." Is not this all that should be required to prove my part of the proposition? I wish, however, to say something with respect to the term αιωνιον *aionion*. I told you that it occurs forty-two times in the New Testament. I produced three texts where it is used to express eternity past, eternity to come, and in an unlimited sense to denote an unlimited period: and that it occurs in this sense fifteen times in the septuagint version of the Old Testament. These passages, I told you, were sufficient to prove the punishment is absolutely eternal: for the very expressions, when applied to punishment, cannot be correctly construed to any other meaning; although it has various meanings, as it is sometimes translated for ever, for ever and ever, everlasting, &c. But to ascertain the true meaning of the term, we must not depend upon human authority, we must not depend upon the mere opinion of learned and unlearned who may please to give us a new translation; but we must compare scripture with scripture: we must see how they correspond, see in what sense they are used in one place and how they are used in another, and if there be any difficulty, see in which sense they are most frequently used, and this must decide its true meaning. In doing this, a faithful examination should be made, and all those passages selected where the term is, as it is translated, to the age; and of all those where it is, as it may be rendered to the age of the age, &c. and this examination had better be made before we proceed any further; we then should find that the term has three different meanings as it is used in the Old Testament; the first signifying eternity past, the next, eternity future, and the third, a loose, vague, or indefinite meaning, which last is applied to the riches, honours, cares and concerns of this life. These are the only modes in which this term is used; and we find that it is used in this sense in the New Testament thirty-one times, all of which, both chapter and verse, I have given you.

And, first, it shows that the thing there spoken of had a beginning, and of course may have an ending, as in

* This is not correct: the words in the Septuagint in Isa. xlv. 17, are εως του αιωνος ετι, in æternum amplius: but in Dan xii. 2, it is αιωνιον æternum.

Luke i. 70, "As he spoke by the mouth of his holy prophets, which have been since the world began:" απ' αιωνος from the beginning of *aion, the world*: beginning here had a reference to the latter, or the end: so in Acts iii. 21, "Which God hath spoken by the mouth of his holy prophets since the world began." This passage also evidently implies that there will be an end. Again, Matt. xiii. 39, "The harvest is the end of the world," or as it is here correctly enough in the translation of my opponent, "the end of the age."

Now I have shown you that the term is used to imply an absolute eternity, or endless duration, when applied to the existence of God, to his attributes, and to the existence of Christ's kingdom; and have admitted that when applied to things that must pass away, that it is limited in its signification; and this is all my opponent has a right to ask.

But there is one more passage in Heb. ix. 26, "For then must he often have suffered since the foundation of the world: but now once in the end (των αιωνων *of the ages*) *of the world* hath he appeared to put away sin by the sacrifice of himself." I have found no other passage in the scriptures where the doctrine is maintained of the ages having beginning or end;* I hope to prove, therefore, (God willing,) that in the other passages in the scriptures where it is used, that the word signifies duration before the beginning of the creation, which is eternity past, or duration after the existence of the creation, which is eternity to come. But when the word is applied to the existence of God it implies both. Thus, in 1 Tim. i. 17, Now unto the "King eternal," that is eternity past; "King immortal," that is eternity to come; and in Eph. iii. 11, "According to his eternal purpose;" and in Acts ii. 23, "Him, being delivered by the counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." All know that this must convey the idea of eternity in its fullest sense. All underderstand by it eternity in its fullest extent. Who does not know that the foreknowledge of God existed before the creation of the world and will exist after it is annihilated? Then, as Christ our Lord had foreknowledge, so perhaps the translators intended to represent his knowledge of eter-

* See, out of several others which might be named, Eph. i. 21; ii. 7.

nity to come, by the expression [in Eph. iii. 21,] where they have used the term ages.—My opponent is more strict than the writers whom he quotes, for both Junius and Tremellius, one of the Latin writers, has translated the term there used, "to the everlasting ages," which corresponds with that passage in Daniel, xii. 3, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." And in Eph. iii. 21, it is "unto him be glory in the church by Christ Jesus throughout all ages, world without end."

My opponent has, very unfortunately for himself, made the offer that the discussion should turn on this point; for we have proved that the term applied to the punishment of the wicked agrees with the term applied to the existence of God and his attributes, and also to the eternity of Christ's kingdom. This is the second passage, therefore, where he has been confuted according to his own confession.

Again, in Peter, iv. 11, "If any man speak let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." Did the apostle here mean that God was to be glorified to all eternity, or did he not? No one will dare to say that he did not.—Again, with regard to the word *aionian*, which has been so much and so grossly abused by those who profess to be more learned than their neighbours. In Mark x. 30, in the common version it reads, "And in the world to come eternal life:" my learned opponent has it in his new translation, "And in the age to come aionian life:" and this, he would have you understand, is not to be in eternity, but in this life. But who does not know that it means life after death? The evangelist could not possibly mean that believers are to have houses and lands in the world to come: but this idea is just as reasonable to suppose, as to suppose that the world to come is the world which is come; or that we can possess a precarious and limited life and at the same time that we should possess eternal life. In Luke xviii. 33, you will find the same expression as it is in the new translation, "Who shall not receive much more in this present time; and in the coming age aionian life." But as it is in the plain English translation, "Who shall not receive manifold more in this present time, and in the world to come life everlasting."

One would suppose that my opponent fairly wanted to turn the subject into ridicule, and in fact I hardly know how to give it another name unless I term it ignorance; for although the term *aionian* is used, you must all be aware that there is an essential difference between them, as the difference between the words *temporal* and *eternal* import. Thus, in Matt. xii. 32, in his translation he has rendered it, "But whosoever speaketh against the holy spirit, it will not be forgiven him, neither in this nor in the coming age:" but in our common version it reads, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world neither in the world to come." By which we must understand, according to my opponent, that hardened, perverse sinners, blasphemers and unbelievers, will never be forgiven neither in time, neither in time! Now to what does that amount? Nothing. It is perfectly ridiculous! Whereas the true meaning is, neither in this world while it endures, neither in the world to come after this, and which is to be an eternal one.

In all the passages where this word occurs it is rendered *everlasting* or *eternal*;* and all the translators which I have seen, have rendered it *everlasting*: but I never in my life met any one who has rendered it so absurdly as my opponent, though others may have varied more or less from the original meaning, yet they are all more consistent than he is.

Again, in Ephesians, i. 30, in this said new translation of his, it reads, "According to the working of his mighty strength, which he wrought in Christ when he raised him from the dead, and seated him at his own right hand in the heavenly *places*; far above all principality, and power, and might, and dominion, and every name which is named, not only *in this age*, but also that which is coming;" but in the common version it reads, "Not only in this world, but also in that which is to come." Now here you will observe a manifest distinction between these two translations; that of my opponent makes it appear that all is to happen in this world, but at a different period of time, but in the common version it speaks as distinctly as possible of this present world and of that which is to come after this shall no longer exist. So, in 2 Cor. iv. 4, the

* The common version is supposed to be here alluded to, though this is not perfectly correct.

rulers of each world are spoken of as being very distinct in their natures and characters, "In those unbelievers, whose minds the god of this age hath blinded; so that the lustre of the glorious gospel of Christ, who is the image of God, doth not enlighten them." The god of this world is not that being of whom it is said Christ is the image, but my opponent, although he has not expressly said so, would have you understand that it is all one, that there is no distinction. Again, in Matt. xiii. 22, you will find this or the natural world and the things of it, spoken of as being very distinct from the things of the next, or spiritual world; "He also that receiveth seed among the thorns is he that heareth the word; and the care of *this world*, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Our Lord, by this parable wished them to understand that though they were in this world, it was not their resting place, that they did not then belong to it, and therefore he wished them not to regard the things of this world, but seek for those things which concerned the world to come. Again, the distinction is not only kept up between the two worlds, the rulers of each, and the things of them, but the inhabitants of each world are spoken of as being very distinct in their character and destination. In Luke, xvi. 8, "For the children of this world are in their generation wiser than the children of light." Is there not a marked distinction here? The children of this world are represented as being wiser, that is, more subtle than the children of light; and we know that this is true: we see them prosper in this their world, while the children of the other world drag out a life of suffering and misery.

But, for our comfort, we know that our reward is sure, through the precious blood of Christ, which hath been shed for those who believe. Again, Luke xx. 34, 35, "The children of *this world* marry, and are given in marriage: but they which shall be *accounted worthy to obtain that world*, and the resurrection from the dead, neither marry, nor are given in marriage." Now, if we explain this passage according to the doctrine of my *learned* opponent, we must say but those of this world, who shall be accounted worthy to obtain this world, &c. But how will this agree with the connexion? with the resurrection from the dead, to a state where they can die no more?—If my opponent can reconcile these things to his satisfac-

tion, I must candidly confess my inability to reconcile them to mine.

But, again—with regard to the term *aion*, which sometimes means eternity, and sometimes it is used figuratively to express an unlimited duration of time: as in Paul's epistle to Titus, i. 2, "In hope of *eternal life*, which God, that cannot lie, promised before *the world began*:" and in Gal. i. 4, "Who gave himself for our sins, that he might deliver us from this *present evil world*, according to the will of God and our Father, to whom be glory for ever and ever." Here the term is used to distinguish between eternity past, the present time, and eternity future; but my opponent and his followers, would have you believe, that αιων *aion* never means any thing else but *an age, a dispensation*, or something that belongs to *time*. He always renders it an age, its plural αιωνες *aiones, ages*, and when he explains it, or gives you his reason for doing so, he tells you that "it is a shorter word, and equally pleasant to the ear;" (to *his*, I suppose he meant,) "as the word everlasting, and no one," he says, "can object that this should be associated with the language of scripture, a language, in many respects, peculiar to itself; and whose peculiarities, (particularly of the New Testament,) are mostly limited to religious subjects."

The term occurs in the original forty-two times, in twenty-one of which it is rendered everlasting. When speaking on this subject before, I made a little mistake—but it is of no importance as to the point in debate, its being rendered once more, or less, either one way or the other; in seventeen places it is applied to duration of being, the period of a man's life, &c. and in three places to the power and dominion of God. And here, according to my opponent, it admits of being rendered to an absolute eternity. In Matt. vi. 13, when our Lord taught his disciples to pray, he adds, "For thine is the kingdom, and the power, and the glory, for ever and ever."

Now, unless we believe that the time is coming, when the kingdom shall be taken away from God, we must admit that he will possess this power and glory to an absolute eternity. But my opponent will not admit that the doxology is inspired, and has therefore rejected it from his translation altogether:—and upon what authority? He has told us in a note to his new translation, that it is upon the authority of Griesbach, who rejected it and such other parts of sacred writ, (which do not suit them) as spurious.

This said Griesbach, was a Unitarian, and made great work in Europe, and so my opponent thinks his authority sufficient for us; as if we should be so credulous as to reject part of the word of God because his name is given as authority for it.

I am fully aware that the name of a man goes a great way in every thing; but, after all their turning and twisting, their trying and wishing to curtail the truth, they never can perform it—they will have all their labours and accomplish nothing. It is true, they may influence a few poor weak minded people to believe what they tell them, but that is all the harm they can do.

A certain writer showed the fallacy of all their arguments, and far more powerful ones than any my opponent has yet produced. I allude to the letters addressed by Professor Stuart to Dr. Channing; but I am willing to admit, that these men, such as Griesbach, Dr. Lardner, and others, have been useful in the hand of God, as hewers of wood and drawers of water for the sanctuary of the Lord, and for his people; and, taking their translations as they have given them to us, it does not affect my doctrine at all. Truth must stand, and the gates of Hell shall not prevail against it, it is perfectly safe in the hands of him that first gave it.

10 o'clock.

Mr. Kneeland.—It has been suggested to me this morning, as a report in circulation, and very generally received, that an impression was made upon the audience assembled here yesterday afternoon, very much in favour of my opponent, and that his cause was rising. If it be so, I assure you, I am truly glad of it; there is no person present to whom such a report affords more satisfaction than to your speaker; for, to it, in a great measure, may be attributed your being drawn together this morning in increased numbers. I am also glad that his cause is rising in your minds, because the more powerful impression he now makes on you, respecting the truth of his doctrine, the greater will be his defeat if he should fail to prove it. He has stated to you, and very truly, that the controversy is now drawing to a point, on which, as on a pivot, it must finally turn.

And, as he appears to rest the issue of it on that passage relating to Israel, in Isaiah xlv. 17, where we have

the words עד עולמי עד (*od oulami od*, as I pronounce them, for I shall not attempt to give the pronunciation of my opponent), which are rendered *world without end*, in the common version, I think this issue will not long remain doubtful.

And, here I again repeat, what I before stated, that if the same phrase that is used in the Hebrew, if the same *original* phrase, I say, which is here found in connexion with the salvation of Israel, can be found in connexion with the punishment of the wicked, if he can find a single passage where it says the wicked shall suffer (od oulami od) *world without end*, or that they shall be punished (od oulami od) *world without end*, or where it is used in any way, (as I wish to show him all the favor I can) in connexion with their punishment, I have done, and he has the argument. This, then, is all he has to show, it is all I require of him, and I will give him the argument—but this he must first do.

My opponent told you that he had brought a Hebrew Bible with him, I am glad of it, for he may need one, though it will not help him out in this case; yet he has endeavoured to prove, from his said Hebrew Bible, the truth of the absolutely eternal punishment of the wicked. Has he done it? No!—nor will he ever be able to do it by any thing recorded in the Hebrew scriptures. But this is the point now at issue, and this will be decided, according to his intimation and my assertion, by the passage now before us. By this my opponent stands or falls —or, I am much mistaken.

We shall, therefore, not trespass upon your goodness and patience much longer, for if the words in the passage before named, in Isaiah xlv. 17, (od oulami od,) rendered *world without end*, be ever connected with punishment, my opponent has the argument; and, if not, he must give it to me.

I am extremely happy, on this present and very important occasion, as on a former, to observe one in this numerous assembly, to whom I am willing to appeal for the decision of this point, if my opponent is equally willing; and, lest it should be supposed I prefer submitting to him, in preference to another, I can assure you I know nothing of his opinions with regard to the present discussion; I only know him as a Hebrew professor, and as a gentleman well skilled in that language.

The passage referred to reads thus, "But Israel shall be saved in the Lord with an (oulamim) *everlasting* salvation." In this former part of the verse there is no dispute between me and my opponent, we are perfectly agreed with respect to their *everlasting salvation;* it is in the latter clause only that there is any collision between us. "Ye shall not be ashamed nor confounded (od oulami od) *world without end.*" The first part of this clause might be differently rendered; but this is not the subject in dispute; the only words that there is any dispute about are the three following, od oulami od—*world without end.*

I read without points, and as I do not profess to be such a *very learned* man, as my opponent wants *satirically* to make it appear; I only promise you to read it as well as I can—od oulami od—*oulami* comes from *olam,* which answers to the Greek αιων, rendered *for ever* in the common version of the Old and New Testaments. My opponent has supposed that the same original phrase is used throughout the Bible, wherever the rendering is the same in the common version; but in this supposition he is very much mistaken; the phrase is essentially different. All three of the words here have reference to time, duration, or continuance of time: hence, od oulami od, must be a stronger expression than simply olam, oulam, or od oulam, and might be rendered, though not perfectly literal, *time to the age and further.* And in justification of this rendering, I will turn to a passage in the Septuagint, where, in relation to the same subject, it says, Dan. xii. 3, "shall shine as the stars ως τους αιωνας, και ετι *eis tous aionas, kai eti, to the ages, and longer:*" and this passage in dispute, in the Septuagint, reads, "Ye shall not be ashamed, nor confounded εως του αιωνος ετι *heos tou aionos eti,* in æternum amplius; which, (if αιωνος here signifies eternity,) must mean *to more than* (or longer than) *eternity!*" Of course, it is longer than any of the terms which are connected with punishment.

Now, if my opponent will contend that the Hebrew עלם, or the Greek αιων, means of itself strictly eternity, then this passage, taken in connexion, must mean *to eternity and longer!* That this is the true rendering of this phrase, admitting αιων to mean strictly *eternity,* I appeal to all and every learned person present; and let such a person, if I be incorrect, now contradict me; and, if I am correct, I appeal to this assembly, whether the phrase, which will admit of being rendered, "to *eternity* and *longer,*" does

not prove that by the word *eternity*, we are to understand an *eternity* or period of *time*, which will have an *end?*

I now, again, repeat, that if my opponent can show, that the expression od oulami od, which I am willing to admit may signify an absolute eternity, is any where in the sacred volume, used in connexion with punishment, misery, or death, then he has the argument; and, if not, it is evident, that what I said yesterday, still stands sure, and we may fairly conclude that he cannot do it.

If he can meet me on this ground, or upon the ground which I offered him, I am perfectly willing to meet him, and if he will submit to my appeal to the Professor I am equally willing, on my part, to abide by his decision, as I am not at all afraid of his answer.

[Here Mr. K. made a pause, it is presumed, to give his opponent an opportunity of assenting to the appeal, and of course of determining the point—as no notice, however, was taken of it by Mr. M'C.—Mr. K. resumed:]

Why will not my opponent submit to this appeal? How will you, my hearers, account for it? You see that I am perfectly willing—then why should not he be equally so? I have the satisfaction of knowing, however, that if I be correct, I shall stand firm in the opinion of the judicious part of this assembly, who are not carried away by the mere sound of words, nor by sallies of wit, but who will judge by the solid arguments offered on each side, and by them only: as to the others, I would as soon that my opponent had them with him in opinion, as that they should be with me, for they cannot be said, strictly speaking, to have an opinion of their own, detached from the prejudices of their education.

And we will now proceed to notice the two Greek words, ᾅδης *hades* and γεεννα *gehenna*, both of which are in the common version of the New Testament (with one single exception in regard to *hades*) uniformly rendered hell; but which, in the Greek Testament, are entirely distinct in every particular; and, my opponent not being aware of this, has betrayed the grossest ignorance of the original, in words and meaning, by substituting the one for the other. Did not my opponent know the meaning of the words? Can it be possible, that he supposed that when the rich man was buried, that it was in *Gehenna*, when Hades is invariably represented as the place of the dead, either good or bad, and not Gehenna. It is in a great measure owing to the translators, I presume, that my op-

ponent has been led into this error; for had they not rendered these two words, which are so entirely different, in every respect, invariably the same, (except Cor. xv. 55.) it is probable he might not have made this mistake. If, however, he had paid sufficient attention to the parable as it stands in the common version of the Testament, he would even then have avoided it. I feel disposed, however, to make some apology for him. For, although he has made so many mistakes, and some very great ones, he does not seem disposed to apologize for himself;—and he has made a mistake, since then, much worse than that of which I am now speaking; for which (although one is due from him) he does not attempt to apologize.

Let him now tell you, as he before has done, that I wish to pervert the scriptures to suit my own purpose, if he pleases. I only wish you to understand how they are in the original, with the literal meaning attached to each word, that you may draw your own conclusions. If this be perverting the scriptures, be it so! The word ᾅδης in the Greek is the same in signification as the term שאול *sheol* in the Hebrew, and, is, in fact, its corresponding word. It signifies, as I told you, the place of the dead, or the supposed place of departed spirits, whether good or bad;—and, this is all that either term does mean. In confirmation of which, I appeal to the opinion of the most learned writers on my opponent's side of the question, namely, to Griesbach, [pronounced by Mr. K. Greesback,] or *Grizebaw* if he pleases, whom, with deference to my opponent, I contend was not a Unitarian, but a Trinitarian, as may be very easily proved.

I appeal also to the opinion of the learned Dr. Campbell, who, in his preliminary dissertations, page 274, says "The term ᾅδης *hades*, in my judgment, ought never to be rendered *Hell*, at least in the sense wherein that word is now universally understood by Christians. In the Old Testament the corresponding word is שאול *sheol*, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. In translating that word, the Seventy have almost invariably used *hades*. The state is always represented under those figures which suggest something dreadful, dark, and silent, about which the most prying eye, and listening ear, can acquire no information. The term *hades*, is well adapted to express this idea. To this the word *hell*, in its primitive signification, perfectly corres-

ponded. For, at first, it denoted only what was secret, or concealed."

Now, this Dr. Campbell was not a Universalist, neither was he a Unitarian, for had he been either, he could not have held the respectable office which he did: but, he was one who held the same doctrines as my opponent.

And further, my hearers, I appeal to a man whom you all know, and who resides in this city; I mean the learned Dr. Wilson. My opponent will not presume to say of him that he is either Unitarian or Universalist, for you all know to the contrary; he is, however, as much a Universalist as Griesbach was a Unitarian, and yet Dr. Wilson has said, in his note on Job, x. 21, "This word (צלמות) signifies the state of the dead in general, whether good or evil, and so do שאול *the grave*, בור *the pit*, אבני בור *the stones of the pit*, דומה *silence*, and the Greek word ἅδης *the invisible world*. This was supposed to be under the surface of the earth, where Samuel and Saul, Abraham and the epicure, were supposed to be."—[*Introd. Heb. Gram. p.* 197.

You have now, my hearers, the authority of Dr. Wilson, as well as of those I before quoted, that Abraham and the rich man were both in *hades*, which my opponent thinks must mean *hell*. I told him that it was a parable, and if it meant that Abraham was in heaven, the rich man was there also, for they were both in *hades*; but he says it is not a *parable* but a *historical fact*, although he admits that *Abraham's bosom figuratively means Christ!* and that when I stated it was a parable, I only imagined so, because I wished it might be proved to be no more. I have given you as my authority the opinions of two learned Doctors of his own sentiments, creed, and church; if, therefore, my opponent is disposed to contradict them, the continuation of the discussion on this word must be between him and Dr. Wilson, and not between him and me.

The third, and last, and only word on which the controversy must now turn, is the term γεεννα *Gehenna*. This, he endeavoured to show, did not mean the valley of Hinnom, as it is used in Mark, ix. and the corresponding passage in Isa. lxvi. 24, though he admitted that the worm there spoken of might die, but that it was Jeremiah that referred to the valley of Hinnom, and that the passages were entirely different. I will read it as it is in the common version, by which you will perceive that it is as strongly expressed in Isaiah, that the worm shall *not* die, and the fire shall *not* be quenched, as it is in Mark. [Isa. lxvi.

24,] "And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." I have no objection, to admit his correction, if he thinks it will help him; but it is in my favour. The passage, however, will admit of a different rendering, for the correctness of which I again take the liberty of appealing to the learned professor. It may be rendered thus: "And they shall go forth, and look upon those who are transgressing against me, and their worm ye shall not kill, and their fire ye shall not quench, and they shall be an abhorring (or a warning) to all people."

My opponent has said that this worm should die, in order to prove that it is not the same worm as is spoken of by Mark. Now God by his holy prophet has positively declared it shall not. This, therefore, is no longer a subject for our disputation; let him settle the matter with the inspired prophet himself.

I ask you, my hearers, if the passage used by the prophet, when quoted by the evangelist Mark, or even by Jesus Christ himself, can have a different meaning because it is by them quoted? I should suppose that the words which were delivered by Jesus Christ as a quotation from the prophet, must be the same which were used by the evangelist, Mark. But admitting they differ a little in the form of expression, I ask, can they have different meanings when they refer to, and signify the same thing? But yet, if my opponent can show from it that it refers to a future state of punishment, that is, to a state of punishment in another world, I will give him the argument.

I have now met my opponent upon every ground which he has assumed, and I think I have clearly shown you that in every particular he is incorrect. I will not say that he has falsely interpreted these passages, but incorrectly, as I cannot but suppose that he conscientiously believed they were as he represented them.

I feel much indebted to him, and return him my thanks for bringing my works into such public notice as he has done, as it will, no doubt, tend to increase the sale of them.

I now once more call upon my opponent to submit the determination of this point depending on the meaning of these words to the decision of the Professor, and if he will not consent, I appeal to the Professor myself, or to any other competent person who may now be present, to tell me if I am wrong.

I will now recapitulate all my opponent's strong arguments which he has produced in support of his doctrine; and first, his argument by way of Inference; second, by Implication; third, by Interrogation; fourth, by Contrast; fifth, what he calls his Positive testimony; and this last, as he said the discussion would turn upon it, and upon which he intimated he was willing to let the issue rest, I ought particularly to notice. Let it be observed, then, that the strongest term which he has been able to find in it can be proved to be the very term which is used to express the duration of a man's life, as you will find in Paul's epistle to Philemon, where the same term, αιωνιον, is used, (verse 15,) on which my opponent depends to prove the doctrine of the "absolute eternal punishment of the wicked."

I will now take the liberty of reading you a passage from my lectures, and as he has so frequently read from them himself, I presume he can have no objection. The passage to which I will now call your attention is on the 216th page. "The word αιων *aion*, as a substantive, occurs 128 times in the Greek Testament, 66 times in the singular, and 62 in the plural number. In our common translation it is rendered 72 times *ever*; twice *eternal*; 36 times *world*; seven times *never*; three times *evermore*; twice *worlds*; twice *ages*; once *course*; once *world without end*; and twice it is passed over without any word affixed as a translation of it." And on the next page, "The word αιωνιον *aionion*, as an adjective, occurs 71 times in the New Testament. The common translation has rendered it once *ever*, 42 times *eternal*, 3 times *world*, and 25 times *everlasting*. The word αιωνιον *aionion* expresses duration or continuance; but it is sometimes of a short, and at other times of a longer duration. Paul, writing to Philemon concerning Onesimus, says, 'Perhaps he was separated for a while, that thou mightest have him *æonionly*.' This certainly could mean only during the life of Onesimus." —I have read this passage to you that you may know how varied the meanings are which are attached to these two words: now mark——*but my time is out.*

10½ o'clock.

Mr. M'Calla.—I have proposed a plan for my opponent to fill up his half hour, but he does not appear to advantage himself of my suggestion. My only reason for pro-

posing it was, that I thought he might more profitably and suitably employ his leisure time than he has hitherto been doing, which would certainly be more consistent and more desirable for a man of his parts. I must say I was very sorry to see that a man who wishes to palm himself upon you as possessing so much charity and brotherly feeling, should betray such a want of generosity, and even of common politeness, as to attempt to turn into ridicule the pronunciation of any individual, even although he may not be so celebrated for profound erudition and learning as my opponent. One would suppose that he would exercise more charity towards one who only assumes to himself the humble talents and pretensions of a *layman*.

The truth is, I pronounced the word Griesbach [Grize-baw] as it is pronounced by his own countrymen: and I had an opportunity of conversing with some Germans with regard to the pronunciation of this name, and the pronunciation which they gave it is the one which I have given. My opponent, however, ought to know better than natives (as he understands so many languages.) I told them at the time that it was pronounced differently by others; but they assured me it was the true pronunciation of the word as pronounced in their country. The same may be observed of another name, I mean Michælis, in the pronunciation of which, and many other names, all English readers vary.

But would I think of ridiculing a man for his pronunciation when he is engaged in a debate on such an important subject? No; it would be the last thing I should resort to, and would conceive that it would be an argument of a sinking cause. But I look upon it as so truly pitiable that really it deserves but little notice.

My opponent made the same emphatical remark on my pronunciation of the Hebrew and Greek. I must say I am astonished at the assurance of the man who, in your presence, has professed such wonderful christian charity and forbearance for his opponent, and yet attempting to ridicule my pronunciation of languages in which the learned would differ so much; and for what? Because he thinks I do not pronounce just as he does. 'Tis true, it is in some measure due me for my presumption in having dared to differ from *so learned* a man. But I am not ashamed to acknowledge that I agree with Dr. Wilson in the pronunciation of these words; though, to be sure, he is but a *mere infant* in knowledge compared with my opponent!

Who does not know that every one's pronunciation of the dead languages is entirely different? Every one has a pronunciation of his own. In the Hebrew particularly, there are two very great distinctions which regulate it, and there are also several others; thus, there are the punctuarians and the anti-punctuarians, and [*something is here wanting*] and among the anti-punctuarians there are upwards of a hundred distinctions in the pronunciation. In fact, there are no two men who pronounce them exactly alike. Dr. Wilson, and Parkhurst, and my friend the Professor, all differ in this respect from each other.

Knowing the pronunciation of a dead language to be of so little importance, I take Parkhurst as my general standard, because it is not convenient for me to take all, and yet my opponent speaks of it as though it was a very savage pronunciation.—Parkhurst sounds the Hebrew *y oin* in some words like the "gutteral *n*, or *ng*," or "like the French *on*;" I accordingly pronounced it in that manner.

It reminds me of an occurrence which happened when I was travelling to the southward. On arriving at the city of New Orleans, I went into a public house, and seeing a bill of mortality lying upon the table, I was looking over it, when a French gentleman who was standing near, observing me look a little serious, as chaplains sometimes will upon such occasions, he said to me, with a true French accent, "*Sic transit gloria mundi.*" Now here was a Latin sentence pronounced after the French manner, which certainly sounded strange to my ears; but how should I have looked at him when I heard it? Should I have shown him that I was astonished at his French accent? No; I consider it the height of rudeness to laugh at, or ridicule any man on account of his pronunciation, or because it differs from my own, when every nation has its peculiar manner of pronouncing the dead languages. Should I have told him that his pronunciation was strange and savage because he had not learned it from me? And yet mine has been called so because I did not learn pronunciation of Dr. Kneeland! Yes, my friends, these are the expressions of a man who professes so much christian forbearance; and you will recollect that this is the man who has said so much against treating this important subject with ridicule, sarcasm and wit.

If, however, I should be treated as I have been hitherto, I am determined to let you see that even my *learned* opponent is not invulnerable. He finds fault with me because

I am, as he says, ignorant of the Greek. Did I ever profess to be a proficient in it? Did I ever profess a critical knowledge of it? If I had ever set myself forward as a man of such profound learning as to attempt to supercede all former translations, and to give you a new translation of the New Testament, he might then have found fault with me if I had committed errors; but I consider it no disgrace to be ignorant of that which I do not profess to know. I am very willing to confess the truth; and I hope that he will be equally willing to acknowledge the errors which he has committed in this butchering piece of work of his which he has called "a *new translation*," &c.

For my part, I here openly confess that I am ignorant of the dead languages, and even of my own language: it was not to show my learning that I came here; nor did I come to declaim, nor to show my talent for oratory, but merely to advocate the truths of that gospel which was given us by our Lord, and which has been handed down to us for our comfort, and to the confusion of its enemies.

But I am not aware that my antagonist, with all his learned translations, has given us any specimen of his literary acquirements. True, he has found some fault with my pronunciation, he has said that I did not know whether the Greek term translated Hell in our scriptures, should be pronounced Had'-es or Ha'-dase; but I conceive the difference in the pronunciation can be of no consequence, as it cannot affect the sense or meaning of the term; and as it agrees with the Port Royal Grammar, it did not occur to me that I was wrong. He has further stated that I have betrayed great ignorance of my acquaintance with the language, as I did not know which term was used in the account of the rich man and Lazarus, whether it was αδης *Hades*, or γεεννα *Gehenna*. The truth is, I did not say that those who were in *hades* would not enter into heaven; nor did I say that *Gehenna* was the place where the rich man was buried. I said that there would be no end to the torments of the wicked, nor would there be any end to their abode in *Gehenna*. I admit that he might have understood me so, and that he did is very probable, for he came up the steps, and, with more politeness than I expected from him, he told me that I had made a mistake. The truth is, I had his new book in my hand at the time, and I was under the impression that *he* had made the mistake and that in his translation it was *Gehenna* instead of *hades*, which error I wished to rectify. I, how-

ever, thought it would be useless to correct one as I have heard of at least a hundred charges against it.—I will not refer to my moderator on this subject, because he sits here merely as a judge of plain matter of fact, and nothing else.

My opponent has told you that Griesbach was no more a Unitarian than Dr. Wilson is a Universalist. Let him have it so now, but at the same time, I know to the contrary.

He has charged me with two cases of falsehood, and he thinks he has me close enough.—He has publicly acknowledged that he believes all that is contained in the scriptures. Now, I can prove that he disbelieves a great portion of it. He has also told you that on every ground I was incorrect, and yet he will not *charge me* with falsehood. No, he has too much charity and brotherly love! He only wishes you to understand so.

I will explain this mistake:—he says, "Dr. Lardner has well observed that those epistles, the genuineness of which were disputed in the primitive ages, ought not to be alleged as affording alone sufficient proof of any doctrine." I did not observe the two or three little mutilated words at the bottom of the page. I, however, disregard his charge of falsehood altogether, for I did not say they were his words, I only said he approves of them, and by his approbation, made them his: did he, think you, when he made that quotation, and thereby made them his own, wish you, or those who read his book, to believe those quotations from Lardner's notes were a lie? I was always of opinion that he who adopts a quotation as his own, is to answer for it if wrong.

Dr. Scott in the notes on his Family Bible, has made use of thousands of quotations, for which I consider he is responsible: but wherein he differs he mentions it. It is very well that there are judges besides my opponent and his followers, or else I should be doomed to suffer his *aionian* punishment.

Now, take notice, that one of these two or three dreadful falsehoods which I have so modestly been charged with, is, that in his Lectures, where, speaking of the denominations, he says he does not mean persons but their opinions. Although he says, page 227, "It is not at all surprising, that the doctrine of antichrist should associate all the character of the ferocious "beast" with that of the God who is to be worshipped by its votaries. For, unless the

"beast" bore the appellation of *God*, among his worshippers, and *antichrist* also was considered the *true Christ*, neither the one nor the other would be worshipped at all. Therefore, let no one suppose that we have aught against these deceived worshippers. No—we feel for them both *pity* and *compassion:* and consider that we shall be doing them the greatest possible *kindness*, by pointing out to them the cruelty of *their God*, and the abomination of all such worship."

Now, what does he here mean by antichrist? Can you suppose it is the doctrines which he means, certainly not, but those who hold them and which at the close he designates with the title of beasts.

Now, my friends, I ask you, which shows himself to be the antichrist, he who wishes to turn all the historical truths of Jesus Christ into parables, or he who represents them as historical truths, delivered by our Lord himself? I believe there are some who believe the account of Adam and the fall of man, a parable, instead of a relation of historical facts as they are represented in the scriptures.

Now, my opponent is not satisfied with calling all those who hold this doctrine, "*beasts*," but when I said, suppose we were to examine his doctrine, (*system* was the term I used,) and when I attempted to show that it was antichristian, I was represented as uncharitable. Now, what difference is there between doctrine and system?—Whenever he uses the term doctrines or systems, therefore, we are not to understand those who hold them, but any thing you please.

When I speak of doctrines, or systems, I wish you particularly to understand, that I speak in reference to those who hold them. And, now, I declare that their doctrine, or system, and, lest I should be misunderstood, those who hold them, are antichristian! and I would maintain it, though with bayonets pointed at my breast! I wish not to evade the truth, nor to eat my own words; and I ask you, when my opponent says to us, (the "children of mystical Babylon")—"Come out of her, that ye be not partakers of her sins, and that ye receive not of her plagues:" Does he think that we are in Christ Jesus?

Again, my opponent has given us his opinion of Dr. Priestly, (whom, I suppose, must be a Trinitarian, as well as Griesbach) and has told us that he coincides with him. This he need not have done, for we know, by his Lectures, that he does correspond, exactly, with Dr. Priestly's infi-

del sentiments. I would have brought the book with me, but I was too late. And I now remember that Dr. Priestly has made the very remark that my opponent has done, and if they are right we are idolators and impious in worshipping Jesus Christ, whom they say is not God, and, therefore, not an object of divine worship; and yet he would embrace us, idolaters, in the arms of Charity, and wants us to pray for him; and yet, his father confessor, has, in connexion with himself, called our praying idolatry! The true antichrist, however, has already had his cloven foot held forth to the world.

Dr. Priestly, like my opponent, sent his challenges into all the world. Dr. James, of Scotland, who was then President of a college there, answered it. But the learned Doctor never presumed to reply even to the *aionian age!* But his work was so full of ignorance, and of gross impiety, that many, even of his followers, in New England connexion, absolutely scouted it.

With regard to the good doctor's *piety*, Dr. Miller has proved to the world, that he positively denies the scriptures to be inspired. I could readily have proved this to you, if I had brought a book of his with me, entitled "Corruptions of Christianity;" but, from such infidels as Priestly, Griesbach, and all of them who it can be proved reject the word of God;—from such pious, charitable characters, may I be preserved.

I recollect now, an observation that was made by my opponent, which, at the time, appeared so light that it had almost passed my memory—he said that my translations of both the Hebrew and the Greek were wrong: he said, (I shall continue to pronounce according to Parkhurst) that the Greek terms, rendered in our common version *for ever and ever*, signify *to the ages and longer*. I suppose he thinks himself at liberty to put in a word to suit his own views, and that od oulami od, in the Hebrew translated *world without end*, does not mean *an absolute eternity;* and that we have taken the absolute construction of it without any authority, but to suit our own convenience.—He, therefore, has put in the words *and longer*, to suit the views of the Universalists. The truth is, it should be rendered *to the endless ages of eternity*, and my opponent puts in the word *and*, so as to make it read, *to the ages and longer!*

I could have brought Parkhurst's Hebrew Lexicon with me, but I did not suppose that he would have dared to

throw such contempt on this respectable congregation, as to make such a bold assertion, that od oulami od signifies *to the ages of eternity* and *longer!* My opponent has acknowledged that od oulami od, rendered *world without end*, means an absolute eternity, which is all I wanted him to do; for the rest of his blunders or errors are so palpably ridiculous, that I question, myself, whether I should notice them at all.

As to his appeal to the learned Professor, or to the Judges, or to any other person, I do not choose to agree to it. My opponent would not let me appeal to Washington in the early part of the debate; but wished me to confine myself to the scriptures only. As I do not feel disposed to be entirely at his disposal, I shall now confine myself to those scriptures, as my only authority, for the decision of every point in discussion.

11 o'clock.

Mr. Kneeland.—My opponent has spent the whole of his last half hour, with the exception of four or five minutes, by the watch, in making an apology to you, for what I never thought of accusing him; his object, however, is very manifest. It can be for no other purpose than to lead your minds from the subject of this debate, to turn the prejudices of this assembly, if possible, against me, and to turn the laugh of the weaker part of it in his favour.

I noticed the difference of pronunciation between my opponent and me, not that I thought that I was correct, nor, that my opponent was wrong; but as I read the Hebrew without points, and as I had never heard it pronounced as my opponent pronounced it, I thought proper to give some reason for pronouncing as I did, considering that I might have been wrong; at the same time I am not aware that my opponent is any more correct than myself; nor, that there is any certain standard of pronouncing the dead languages; and this is all I wished to convey to your minds.

I now also wish you to understand, distinctly, that in my opinion, we came here, neither to declaim against the *infidel* Dr. Priestly, as my opponent has been pleased to term him, nor I, to act as his champion, or his defender; but I have wished, and repeatedly have expressed the wish, since the commencement of this debate, that my op-

ponent would confine himself to the subject in discussion, and I have pledged myself to do so. I had hoped that *he* had, at last, determined to do so: and that we had brought this controversy to a few points which must soon have settled it: but the last half hour he has been endeavouring to carry you off from the subject as far back as ever, which was evidently done to lead your minds from those points to which I had brought him.

In my former speech I endeavoured to show you that he had failed, upon every ground which he had attempted, of proving his point; and, sensible of this, he has tried to divert your minds from the decisive point to which I had brought him. He has objected to my translation of עד עולמי עד *od oulami od*, and says it should be rendered, "*to the ages of futurity.*" Well, let him have it so. I would as leave take his translation of it as my own. Let *od oulami od* mean *to the endless ages of eternity*, if he pleases; it answers my purpose just as well as the translation which I have given it; for in neither way does it imply that עולם *oulam*, of itself, means an absolute eternity. But I asked him to show me a passage where the terms *od oulami od*, in this connexion, (which are the only terms used in Isa. xlv. 17, and which may mean an absolute eternity,) were connected with punishment, misery, or death, and which, therefore, proves them to be of equal duration. But, has he done it? Has he shown you a single passage where this phrase is used in connexion with punishment? Why, I ask, has he not attended to this point, instead of leading you from this important subject? It can be for no other reason than this:—he knows *he cannot!* he knows no such passage exists in the sacred volume, or else he would have gladly produced it against me, and thus have put an end to the debate. Let, then, his not even attempting to do this, have its full weight in your minds; and it must go to prove the truth of the argument I have brought against him. It was on this I told you we should stand or fall! This was the pivot on which this discussion was to turn! How has it turned? Has he proved his part of the proposition? Has he met me on the point which was to decide it? No, he has not. And is it because he has evaded it, and has tried to lead you away from it, that his cause is rising? Does his cause yet rise? Does it yet make the shining faces as I understand so many of his friends had this morning?

I challenged him to show me a passage where the same phrase is used with reference to punishment as is used in Isa. xlv. 17, and which is rendered in the common version, *world without end*, and is there connected with, and brought to prove ETERNAL SALVATION! I again repeat this challenge! If he does, or can show it, he has the argument; and if not, the argument must be mine.

The phrase which is there used to express the perpetuity of salvation, is never found in connnexion with punishment, misery, or death; and if it cannot be found, why should he longer waste your time by contending for the punishment of the wicked being absolutely eternal? I again repeat that there is no phrase like it in the bible found in connexion with punishment. This I have stated, and if it can be shown to be false, let my opponent show it.

With respect to the Greek term ᾅδης *hades*, and the Hebrew שְׁאוֹל *sheol*, I produced the opinions of two learned Doctors of his own sentiments, namely, Dr. Campbell and Dr. Wilson; and although I gave them as my authority for not using these words according to the common acceptation of the word, *Hell*, I did not say that they held the doctrine of Universal salvation; for, in truth, I never thought nor understood that they did. I appealed to them to show that the two words, *hades* and *sheol*, have no reference whatever to any thing else but the state of the dead, whether good or bad, and have no reference whatever to a state of punishment after death. I further mentioned, that if he disagrees with them, he must settle the dispute with them; that it would on that point, be no longer between him and me; and as they have given up all but the term *Gehenna*, as a place of future punishment for the wicked, if it be found on examination, that this term, *Gehenna*, is the only word used in the Greek to imply, as they say, the place of punishment in a future state, how can he reconcile it with the declaration of the apostle Paul? For he says, [in Acts, xx. 27,] "For I have not shunned to declare unto you all the counsel of God." Now how could he in truth say this, when he never once made use of this term *Gehenna* or *hell*, in all his preaching? Ah! Paul, have you preached the whole counsel of God? And yet we cannot find this wonderful term in all your preaching!!!

Now, my hearers, I ask you, How could Paul preach the whole counsel of God, and yet not preach the *Gehenna*

or *Hell* of my opponent, if this doctrine of Hell be contained in any part of the counsel of God?

But, to give my opponent every opportunity of proving his doctrine, if he can, I will make another proposition to him,—That if he can produce even a solitary passage where Paul preached Gehenna (or Hell) he shall have the argument, and I will fall.—I must acknowledge that I am going upon very safe ground here, because I know there is no such passage to be found.

He stated in his last speech, that I thought he did not pronounce correctly, because he had not been taught by me. I find no fault, however, with his pronunciation; it is the *meaning* only for which I contend: and I will now give him another lesson; (since I have been dealing out lessons to him, both bitter and sweet!)—If he can prove that Jesus Christ himself threatened with the punishment of Gehenna any others than Jews, and them only in two places, except when addressing his disciples, in the whole of the New Testament, it shall be his argument.

In every instance, except two, where Christ uses the word Gehenna, he is addressing himself to his immediate disciples; and surely he was not threatening them with the punishment of Gehenna in the sense in which my opponent uses the term! Will my opponent pretend that they were liable to this punishment? No. For were he to say that Christ's immediate disciples were in danger of Gehenna, as he represents it, it would involve more than he is, perhaps, aware of. And what is very remarkable, the punishment of Gehenna is never threatened to the Gentiles. It is never mentioned by any of the apostles except James, and he only uses it figuratively: he says, [James iii. 6,] "And the tongue *is* a fire, a world of iniquity: [*so*] is the tongue among our members, it defileth the whole body, and setteth on fire the wheels of nature; and *is itself* set on fire from gehenna." Here is the only place where the word is used in the New Testament, except by Christ himself; and the two only places where he speaks of it, except to his immediate disciples, are in the 23d chapter of Matthew; the first is at the 15th verse, "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte: and when he is made, ye make him two-fold more the child of Gehenna (or hell) than yourselves;" and the other place is the 33d verse of the same chapter, "Ye serpents, ye generation of vipers, how can ye escape the damnation of Gehenna?" These are

the only two passages where he used the word, except in giving instructions to his disciples.

Yes, my hearers, such is the language of the New Testament. How different the preaching of Christ and his apostles from that of modern preachers! Christ but seldom, and the apostles never, in all their preaching, used that word upon which you may, in our day, hear so many changes rung from their pulpits in one sermon, and without a little of which no sermon would be considered by the modern clergy as orthodox!

Is the cause of my opponent still rising? Has he gained such a wonderful victory?—The nearer a man approaches to the brink of a steep precipice the greater is the danger of his falling over. Has it not been so with my opponent? He would have drawn back, but I was too close behind him.

Now, how stands our argument? You, my hearers, are to be the judges, and let it terminate as it will, it should still be remembered that we did not come here to contend for the mastery. Truth should be our only object. I am sensible that the truth of God will stand, although he and I should contend forever.—Truth, God's eternal truth we never can alter. "My counsel, (saith he,) shall stand, and I will do all my pleasure." There is no occasion, in advocating it, to use declamation nor satire, much less to attempt to turn the arguments of the opposite side into ridicule: neither is there any occasion for personalities. I have the satisfaction of knowing, however, that they go, with this respectable audience, for full as much as they are worth; and that the judicious will attribute them to the true source. If any have dropped from the lips of your present speaker, I hope you will attribute it to his irritability of mind, and not to any intention to injure the feelings of his opponent, nor to excite the feelings of any in this assembly: and I also hope, any that may be made by my opponent will not be taken for sound argument.

But, "to the law and to the testimony, if they speak not according to this word it is because there is no light in them." Has my opponent shown any law as contained in the scriptures, which requires the eternal punishment of the wicked? Although I have so repeatedly called upon him to do so, has he shown you any thing from the prophets which proves such a punishment? No, he has not: for, according to his own words and from the plain declarations of the scripture, the only passage which is applied

to their punishment, may be, and often *is* used in a limited sense; while he has found a phrase connected with salvation, which, he says, should be translated *to the ages of futurity*. Now, why has he not shown that this phrase is also connected with punishment? It is, my hearers, because *he cannot!* Has he from the attributes of God, shown that it is consistent with the justice of a God of Love and Mercy to doom the greater portion of his helpless offspring to never ending torment? Has he shown from the attributes of God that he requires the absolutely eternal punishment of the wicked? No, he has neither done one nor the other.

What do we learn from the attributes of God? Jesus Christ says, (Matt. v. 43,) "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and *pray* for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" and verse 48, "Be ye, therefore, perfect, even as your Father which is in heaven is perfect." Why does Jesus Christ tell us to love our enemies that we may be perfect like his Father and like himself, (for he is declared to be the express image of God,) if God's justice requires him to take full satisfaction by wreaking his vengeance upon his offspring? Jesus says, we should love our enemies that we may be children of our Father in heaven: i. e. characteristically, for we are all so by creation. Why? Did he love his enemies? Or does God through him require of us the practice of that love and virtue which he does not practise himself? Did he pray for them who despitefully used him and persecuted him? Yes, [in Luke xxiii. 34,] he prayed for those who put him to an ignominious death; he said, "Father forgive them for they know not what they do."

Thus we find that our heavenly Father is kind to all, even to the whole creation, and that his kind providence is over all: "he openeth his hand liberally, and satisfieth the desire of every living thing," Ps. clv. 16.

Does my opponent preach this doctrine that Jesus Christ preached? No. He tells you that God hates his enemies, and that he will plunge them into Hell, where "they shall be continually increasing in torment and misery to the end-

less ages of eternity." Now, my hearers, if you find this doctrine in the volume of nature and revelation, pray give the argument to my opponent; but on the other hand, if what God has revealed in his word be true, as you will find it revealed in Ps. cxlv. 9, "The Lord is good to all, and his tender mercies are over all his works," then the argument is against my opponent and his doctrine. It is no matter by whom this testimony was advanced; it is a truth admitted by all the lovers of God; and if it be true that God is good to all, why will not you, my hearers, and also my opponent, acknowledge him as such. And although the Father of all mercies has said, [Ps. lxxxix. 32, 33,] that he will visit the transgressions of his children "with the rod, and their iniquity with stripes," he adds, "Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." And again, Heb. xii. 9—11, "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Is this the purpose of God? Then, my hearers, he only punishes us for our profit. How then can man be punished to an absolute eternity? Is this for his profit? And although the apostle says we are chastened, yet he says this chastisement produceth "the peaceable fruits of righteousness." But how can a punishment that is endless in its duration yield "the peaceable fruits of righteousness to them who are exercised thereby? There is no afterward to an absolute eternity, consequently it can never yield the peaceable fruits of righteousness to those who endure it. It now belongs to my opponent to show that both the Psalmist and the apostle were wrong, else he must resort to some other means to prove his doctrine. You all know that I have been urging him to meet me upon the point which I have proposed to him, and he will not do it: he wants to prove his own doctrine in his own way, and that is, by turning the laugh in his favour, and by ridiculing his opponent; and this, he thinks, will be taken by you for argument: but in this way he might continue this discussion

not only for days, but even weeks or months for aught I know; and in the end it would be of no benefit to any.

If you came here to receive instruction, or even from motives of curiosity, you, no doubt, wish those who speak to come to the point. Now, have I not done this from first to last? He, on the other hand, from the first evaded my questions, and has continued to do so. He thinks, because he has brought text after text, without attempting to prove his interpretation of them to be correct by fair argument, that he has proved his doctrine: whether he has done so or not, you, my hearers, must judge.

I have called upon him to answer me according to his own meaning of the phrase od oulami od, and to show that if it be ever used in connexion with punishment; and, because he has not attended to it, but spent his whole half hour in remarking upon pronunciations, &c.—Is his cause yet rising? He has neither met *my* arguments, nor attended closely to his *own*.

Has he shown that the declarations of God, in the scriptures, are true, and yet that his creatures are to be punished to an absolute eternity? No, he has not. If, therefore, the discussion is to be continued in this way, there is no saying when it will end. He wished you to believe yesterday, that I had said, or at least intimated, that the discussion would be closed last evening. I did no such thing. I merely said, that as he had stated that the debate was drawn to a point, or pivot, on which it must finally turn, that it was probable that the discussion would soon be ended, or something to that effect. But I do not now know that it will close this week. I am, on my part, willing to continue it so long as my health and strength last; and, if he is willing to risk his brethren to hear my doctrine, I am very willing to risk mine to hear his; therefore, as long as the discussion be continued, I am willing that as many should hear it as possibly can.

I now sincerely hope, beg, and entreat my opponent to meet me directly, without any further evasion of the question which I proposed to him. If he can, let him find the passage in which the words עד עולמי עד are found in connexion with punishment, misery, or death, and again I say, I will give him the argument, and our discussion will end: and if he can do it, I intreat him to do it at once.

I again appeal to the Hebrew Professor, whether this Hebrew phrase, od oulami od, used here in connexion with salvation, is not stronger than the one in Daniel [xii. 2,]

which is the strongest my opponent has brought in the Hebrew, to prove the duration of the punishment of the wicked.

He has criticised upon my rendering of these words. Let him criticise as much as he pleases, only let him show me the terms, even according to his own rendering, used in connexion with sin, misery, or death, and it is all I ask of him; and if he cannot do this, will his cause rise any more? No, it will sink od oulami od!—Or, if he wishes it, let him rest the point on the meaning of the words *Sheol* and *Hades*, where the rich man was, both rendered *Hell* in the common version, and if it is given against me by competent judges, he shall have the argument. He will then have to settle the point with Drs. Wilson and Campbell. But as I should be sorry to be the means of setting Dr. Wilson and him at variance, I am willing to rest it on the meaning of the word *Gehenna*, (in this he will probably have them both with him,) and if he can prove that the term Gehenna was ever used by the prophets, by Jesus Christ, or by his apostles, to signify a future place of punishment, in another world, he shall have the argument.

I am aware that this term גהנם *gekinnom* or *hell* may be found in the Targums as implying a place of future, though not of endless punishment: but it is in the scriptures, which we receive as the word of God, that it must be found to be alleged as proof in this case.

I have now stated every ground or point at issue: and I know of no other that we can go upon to decide this debate. If, however, my opponent knows of any other ground that is equally fair, and will state it, I have no objection. I am willing to meet him on his own ground, or to do any thing that, according to the principles of candour, christianity, or theology, I ought to do in such a case. If, however, he will not meet me in any reasonable way, but persists in going on in such a manner as he did when he was last up, I shall expect to see this now numerous and respectable audience dwindle away, if our strength does not give out, till we have not a single hearer left, and the dispute be left to be settled between ourselves. I hope, then, he will no longer delay coming to a close upon one of these points.

My time is out.—He has now his thirty minutes to tell us what he means to do.

11½ o'clock.

Mr. M'Calla.—I am sorry my opponent should be under any apprehension of our being left without any audience, and that we shall be left to settle the discussion between ourselves; like Epictetus (or Epicurus.)—For my part, I am under no concern about my friends not attending; and, in truth, I have not brought any of them to hear this debate, except a cousin of mine who was kind enough to accompany me.

Yesterday a friend called upon me about the time that I was leaving home; I asked him if he was coming down here,—as he was not, I was not offended with him. I am not concerned to have a large assemblage of my friends to hear us; all that I am concerned for is the cause of Truth; and while I am advocating this cause, I endeavour to cherish a kind and friendly feeling towards all, and to feel as if no one entertained a bitter and hostile feeling towards me. Yet I desire not the friendship of any man in opposition to my duty; my desire is to please that God whom I serve, and to be instrumental in his hands to the edifying of many precious souls.

I have been called upon by my opponent to answer several questions which he has been pleased to ask me, and which he has also said shall decide this discussion.

After such treatment as I have experienced from him for the last half hour, after he has tried by every means in his power to bring the word of God and his ministering servants into contempt, (in which, however, he has been, happily, disappointed,) and after he has told you that I spent my last half hour in nothing but treating him with satire and ridicule, and trying to turn the laugh in my own favour; after, I say, he can make such statements concerning me, (when, in truth, it was his own conduct he was picturing,) I do not feel myself disposed to answer his questions exactly in the order he wishes me; but consider myself at perfect liberty to go on in my own track.

It is sometimes necessary to treat such gross absurdities as my opponent has introduced to your notice, with ridicule, for they do not deserve any serious attention. As I am willing, however, to give him all the credit he deserves, I must admit, that during the last half hour, he offered something like argument; part of which may be worth

answering. I shall, however, as I before observed, pursue my own track and go on in my own way.

He must not suppose that I will say all I have to say at once, and close this discussion just when he pleases: he does not do so himself: and he has promised to continue it, God willing, till both parties are satisfied. I claim, therefore, this agreement as my privilege as well as his. I cannot say all I have to say in defence of those truths which I believe, in half an hour, nor can I promise to do so in one afternoon. But to the point.

My opponent has stated in one of his remarks, that it is incumbent on me to show that a certain expression which is applied to salvation, (Isa. xlv. 17, od oulami od,) rendered *world without end*, is applied to punishment, misery, or death; and he knows, or thinks he does, that it is never applied so in the sacred volume. Admitting this to be the case, that this phrase is not used in connexion with punishment, misery, or death, there is sufficient of other testimony to prove it absolutely eternal. It puts me much in mind of an objection that is brought by infidels and unbelievers against Trinitarians. Show me, say they, the word Trinity in the scriptures, and I will believe you: and because the word Trinity is not actually mentioned, though the inspired volume contains positive proof of its truth, this is the way they, (I mean Unitarians,) attempt to excuse their infidelity.

It is like those Unitarians of old, who, while they were putting to an ignominious death the Lord of life and glory, they said to him, nearly in the same manner as my opponent has said to me, "Come down from the cross and we will believe," [Matt. xxvii. 42.] Just so with them and my opponent.

Is it not lamentable, my friends, to see the spirit of bold infidelity stalking about our streets even in our day? But it is now as it was then: nothing but the regenerating influence of the Holy Spirit can change their hard hearts.

He further says, that I have "brought forth text after text of scripture, without argument." I consider, my friends, that I have brought forth innumerable and unanswerable arguments, and which I conceive are sufficient to prove the truth of my doctrine to the satisfaction of all true believers. But my opponent says that I must show that Jesus Christ and his apostles preached eternal torments to the Gentiles as well as to the Jews, or else he will not believe it. It is very strange, my friends, that

my opponent should require this of me. I might do the same by him, and say, you must prove that Paul preached in Ireland, or in Philadelphia, else I will not believe that he preached at Rome. But I receive the blessed word of divine truth as it is, and when I find that Jesus Christ preached the eternal damnation of the wicked to the Jews, I receive it in the same manner as if he had preached it to me or to the Gentiles; and if he says the wicked are to be punished to an endless eternity, I will believe that he said it of all who live and die wicked. Again, if Christ says that the doctrine of grace is not to be extended to unbelievers, I will believe it, because he says it; if he says, "I go to prepare a place" for the reception of believers, I will believe it; if he says it is better for a man to lose the whole world rather than to "lose his own soul," I will believe it; if he says, they that "blaspheme against the Holy Ghost can *never* be forgiven," I will believe it; if he says, "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous," I will believe it; if he says that sinners cannot be saved, I will believe it; if he says, "and these shall go away into everlasting fire prepared for the devil and his angels," I will believe him; if he says, they shall go to a place "where their worm dieth not and their fire is not quenched," I will believe it; if he says that "these shall go away into everlasting punishment, but the righteous into life eternal," I will believe it, even if no other person in the universe believed it; finally, if he says that the rich man was in Hell tormented with fire which shall never be quenched, I will believe it; and it will not matter with me what word is used to express this place of torment; I will believe that the wicked are enduring these torments, whether unbelievers do or not.

My opponent has said that the word "hades signifies nothing more than the grave," and he calls upon me to prove that it signifies any thing more. Let it, however, signify what it may, the rich man is represented in the scriptures as being in *hades*, and as being in *torments*, and in such kind of torments that he prayed for a drop of *water* to *cool* his *parched* tongue! But my opponent thinks that there are some in this assembly who know so little, that he can make them believe that I differ from the learned Dr. Campbell of Scotland, and the still more learned Dr. Wilson of this city. And he thought, and, no doubt, hoped, I would pass this over without comment, but he is mistaken.

I have stated that my opponent had used something like argument in his last speech: true, but it is of that kind which we call *unsound!*

I agree with those two gentlemen, and also with my opponent, that Hades signifies the place of departed spirits; but you will please to observe that in this account of our Lord, the one is found in *one* place in Hades and the other in *another*.

Admit that the meaning of the word Hades is the invisible world; then both Lazarus and the rich man may go there, and yet one may go to a place of happiness and the other to a place of misery.—I am a little surprised that my opponent contends for this meaning, when he does not believe that the soul is separated from the body, but that it sleeps in the grave, and that when the body ceases to exist the soul ceases to exist also. Hence he says that David's soul yet sleeps with his body in the grave, and as his authority for this, he perverts that passage of Peter, [Acts ii. 34,] "For David is not ascended into the heavens;" when in truth the apostle meant, that at the time when David wrote he had not ascended, &c.

But these men, I mean my opponent and his coadjutors, are materialists, who consider that the soul is connected with the body as sound is connected with a violin; the moment the violin is broken or destroyed, that moment its capacity to produce a sound, is destroyed, and the moment the body of a man ceases to exist, that moment his soul ceases to exist also: and to me they appear not to be one step short of doubting the existence of their Creator. In fact, Dr. Priestly, who was one of them, did do it. Professor Stuart, however, gave a seasonable check to his infidelity, and showed the heresy of his opinions.—So true it is, my friends, and it is an awful truth, that "The fool doth say in his heart, there is no God."

Now you will remember that my opponent said that this dispute should turn upon the word Hades: let it be so, then. You will also take notice that he admits that it means the invisible world.—Admitting that both the rich man and Lazarus went to this invisible world, they went to different apartments in it, the one went to that apartment where he was in torment, the other to the apartment of happiness; and to prove to you that this is the meaning, you will observe that there was placed a gulf between them, which, you are told, is *impassable*. Here, then, is such a description given, which puts beyond doubt that

they were in different apartments, and so separated, that it was impossible to pass from one to the other.

He has said the same of Gehenna: but I will not take up your time in noticing them, as I conceive it is only necessary to notice the most important.

He has reserved to himself many pivots in this controversy, so that should it turn upon one to his disadvantage, he has many others to which he can resort: but we will rout him from them till the dispute is decided, and he is fairly beaten out.

It puts me much in mind of the Indian mode of warfare. —When General Wayne, with his army, during the war, went out against the Indians, they would select a tree, and say, "Here we will take our stand!"—Rout them from this, and they would select another, and say, "Here *now* we take our stand!" And so they would go from tree to tree, until beaten from all, and driven into the open prairie, they were at length obliged to surrender, for which they excused themselves by declaring they were drunk;—thus, they would tell a lie to excuse their defeat.—This is the case with the enemies to the truth of the gospel, when they find they are driven from all their points, they resort to scurrility and abuse!

The passage or phrase, (od oulami od,) which is used in connexion with the future happiness of the saints, he insists I must show is used in connexion with the punishment, misery, or death of the wicked.—Every Hebrew scholar must agree with me in the translation which I have given to this term, namely, that it means *to the ages of futurity*. It is a Hebraism used to imply an *absolute eternity*. But show me, says he, an expression applied to punishment, misery, or death, that signifies a *future* eternity.—Of what use, I ask, is the term future, when applied to eternity? Do not you know that the expression, "There will be no end to their torments," implies a future eternity? None ever did live in past eternity, and the term עולם *oulam*, which is used to imply eternity past and to come, is used with respect to God, but is very seldom applied to the happiness of the saints: but when it is used for this purpose, it does not mean they *have been* happy *from*, but will be happy *to* all eternity: and if the scriptures declare that the saints will be happy to all eternity, it is the same thing, and is always understood to mean to a future eternity. The same is meant with regard to the eternity of the punishment of the wicked in the passage, [Dan. xii. 2,]

some shall awake "to shame and (oulam) *everlasting* contempt." Now, are they condemned to suffer this shame or torment to a past eternity? No: you all know that it is to a future: but this quibbling shows the despicable situation to which the cause of my opponent is reduced, and the desperate state of him who uses it.

We have, we think, clearly shown from the Old Testament, that the term used in connexion with the duration of the punishment of the wicked, implies an absolute eternity. We have also shown that the term αιων *aion* is used to express eternity past and to come; and that in all passages which I have quoted, where it is used in connexion, it implies an endless duration of time, and not as my opponent would have you believe, according to the way in which he translates it, "*to the ages of ages.*"

The only difficulty of the translation of this passage, we will endeavour to explain; but whether it will be this afternoon or to-morrow, I cannot now pretend to say.

It was suggested to me by a friend that I had forgot to answer that quotation of my opponent from Ps. ii. 8. I have not forgotten it, but will give it proper attention, together with some others which he has advanced, at a proper time. I do not wish to answer them in a feeble manner, but to put them for ever at rest. I shall, therefore, put them in better order, and marshall them better than he has, and will endeavour to present them to you in the strongest possible light; and will do that justice to my opponent's cause which he has neglected to do for himself. He has neither done justice to his followers nor to their cause; I shall, therefore, endeavour to do it for him, by presenting his arguments to you in the most forcible manner possible.

I told you that the terms αιων, and αιωνες, which in our common version are rendered *for ever*, occurred 62 times, and that in the duplicate form the terms εις τους αιωνας των αιωνων, rendered *for ever and ever*, was more emphatical, but signified the same thing; that in 17 passages it was rendered *for ever*, and signified an *absolute* eternity; one of which is in Matt. vi. 13, "For thine is the kingdom, and the power and the glory *for ever*;" another in Rom. i. 25, "Who changed the truth of God into a lie, and worshipped the creature more than the Creator, who is blessed *for ever*; also, [Rom. ix. 5,] "Who is over all, God blessed *for ever*." This certainly implies that he never shall come to an end. [Rom. xi. 36,] "For of him, and through him, and

to him are all things, to whom be glory *for ever*. Amen." [Gal. i. 3,] "Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil world, according to the will of God our Father, to whom be glory *for ever and ever*." And several other passages, such as I enumerated yesterday, as, [2 John, 2,] "For the truth's sake which dwelleth in us, and shall be in us *for ever*." [Luke i. 55,] "As he spake to our fathers, and to Abraham and his seed *for ever*." [1 Peter, i. 25,] "But the word of the Lord endureth *for ever*." Rev. vii. 12, "Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God *for ever and ever*." Ps. xlv. 6, "Thy throne, O God, is *for ever and ever*." Now, my friends, is the throne of God to last to an absolute eternity or not? If it is, so will all those wicked, of which the scriptures speak, be punished to an absolute eternity. —Some others relate to the eternity of Christ's kingdom, as I have already shown you; in twenty-one others to the happiness of his saints, and in several others it merely relates to temporal things. In one place it relates to the abiding of the Holy Spirit with his people, that is, his saints, *for ever;* [John xiv. 16,] "And I will pray the Father, and he shall give you another Comforter, that he may abide with you *for ever;* even the Spirit of truth; whom the world cannot receive," &c.

It has already been acknowledged by my opponent that when this term is applied to the happiness of the saints, it means that they shall be happy to eternity. Some of the passages which speak of this, are as follows:

[John iv. 14,] "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into *everlasting* life." But my opponent may attempt to colour his objection to the absolute meaning of this word when applied to punishment by his not translating the term *aionion;* but we are not obliged to take every translation that is presented to us.—Again, [John vi. 58,] "This is that bread which came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this bread shall live *for ever*." [John viii. 51,] "Verily, verily, I say unto you, if a man keep my saying he shall never see death." By this we are not to suppose

a natural death; "for it is appointed unto all men once to die, and then the judgment;" but it was the second death which those who believe were not to taste,—the death to an absolute eternity! Every one knows that our Lord did not mean that they were to abide here and not to die a natural death. No, it was a spiritual death he was speaking of; but the Jews did not understand him, therefore, they said he had a devil, because he said, [John viii. 52,] "If a man keep my sayings he shall never taste of death." Neither do believers taste the bitterness of even a natural death. It is deprived of its sting to them, but not to unbelievers. [John x. 28,] "And I give unto them *eternal* life, and they shall never perish, neither shall any pluck them out of my hand." You see then, my friends, that the salvation of believers is certain. He does not say that none shall pluck the wicked out of his hand. [John ii. 26,] "Whosoever liveth and believeth in me shall never die." [2 Cor. ix. 9,] "He hath dispersed abroad; he hath given to the poor: his righteousness remaineth *for ever*." [1 John ii. 17,] "And the world passeth away, and the lusts thereof, but he that doeth the will of God abideth *for ever*." [Rom. xxii. 5,] "And there shall be no night there, and they need no candles, neither light of the sun: for the Lord God giveth them light, and they shall reign *for ever and ever*." That is, his saints shall reign for ever and ever. He does not say the wicked shall.—All will acknowledge, even my opponent, that these all relate to eternal duration, where the expression used is αἰων, &c.

Six others relate to other things where the time is uncertain, as the existence of the things to which it is applied, such as where it is used in relation to things of a temporal nature, thus: [John viii. 35,] "And the servant abideth not in the house *for ever*, but the son abideth *for ever*." Who does not know that this expression was used by our Lord to show the indwellings of the son with the Father, and believers in Christ, in contradistinction to those unbelievers, who are without. Whether, however, I am right or wrong in attaching this meaning to it, it is of little importance to our present argument. Another,—Paul says, [1 Cor. viii. 13,] "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Did Paul mean he would not eat meat in time, or did he

mean that he will not eat meat in eternity? In another place where Peter told our Lord he should never wash his feet; [John xiii. 8,] "Peter said unto him, thou shalt *never* wash my feet. Jesus answered him, If I wash thee not thou hast no part with me." Another,—[Matt. xxi. 19,] "And when he saw a fig tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward *for ever*."

THURSDAY AFTERNOON.

4 o'clock.

Mr. Kneeland.—I again resume this important discussion, which is certainly one of the most important ever discussed by man.—[*The speaker was here interrupted by the moderator, who observed, that as Mr. M'Calla was not present, he thought it would be better for Mr. K. not to proceed till he came. Mr. K. replied that he was not aware that Mr. M'C. was absent. In the course of two or three minutes Mr. M'Calla arrived and Mr. Kneeland resumed.*] —I had observed, my hearers, that this was an important discussion, that it involves one of the most important subjects ever discussed by man. Whether this discussion in itself, is of that importance, will depend, in a great measure, on the talents and candour of your speakers, and upon the manner in which it is conducted.

Before I proceed to a farther consideration of this subject, I wish to make a few remarks upon some of the sentiments expressed by my opponent when he was last up.—I feel myself under the necessity of observing that either my opponent's memory is very treacherous, or else, (what I should be very sorry positively to state, or seriously to believe is true, namely, that) he is disposed to misrepresent my arguments.

He has stated that one of the words upon which I was willing to rest this discussion (if I understood him correctly) was Hades, and that I said that the eternal torments of Hades was never preached to the Gentiles, and that I would not believe it unless he could prove it was preached to them as well as to Jews. In this, to say the least of it, my opponent was incorrect. The term I used was not *Hades* but *Gehenna*; which, I said, was never used in the Old Testament to imply a place of punishment, but was used so in the New; yet even in the New Testament it was not used in reference to the Gentiles, and but twice was it spoken of in relation to the unbelieving Jews; in every other instance when our Lord used it he was addressing his disciples.

I also observed, when remarking on this term, that I was aware that I was not risking much in stating that I was willing the discussion should turn on this point; because Paul, in all his preaching, had not said any thing about the punishment of Gehenna. But, if my opponent can produce such a passage, I will acknowledge that he is better acquainted with the scriptures than I am.

I further stated in the course of this argument, that if he found the Hebrew term עד עולמי עד rendered *world without end*, Isa. xlv. 17; or the Greek terms εις τους αιωνας, και ετι, which are in Dan. xii. 3, and which I rendered *to the ages and longer;* or the Greek word ακαταλυτος *akatalutos*, Heb. vii. 17, rendered *endless* in the common version, used in connexion with punishment, misery, or death, that I would give him the argument. But this he has not done. Now, can I, my hearers, give you a better reason for his not having done so, than the one which his not having attempted to do it, intimates, that is, because he cannot? It is because no such passage exists in the sacred scriptures! —He has told you that there is another term used in connexion with the happiness of the saints, which term when used in this connexion, I have admitted that it means an endless duration, hence he argues, it must of course, when applied to punishment, mean the same thing, and convey the same idea with respect to the continuance of the punishment of the wicked. But this is by no means doing what he said he would do, namely, that he would produce as strong an expression to prove the absolute eternity of the punishment of the wicked as can be produced to prove the absolute eternity of the happiness of the saints. This he must do or his argument fails.

My opponent calls upon me to tell him why I translated, od oulami od, to the ages and further; and says that I have added the word *and;* he, therefore, wishes to know what right I have to add to the scriptures. He seems to consider the latter עד *od* as merely expletive; but it is, what I consider very important, as it increases the force of the expression. But as he found the most important word connected with punishment, which he finds here in connexion with the happiness of the saints, he says, of course the punishment of the wicked must be of equal duration. But he does not seem to be sensible that his mode of reasoning from it, operates against himself; because if the words will admit of their being rendered, *to the ages of futurity*, then, of course, the word which he renders

ages, cannot, of itself, mean the whole of futurity, or to an absolute eternity. In his translation he supplies the word *of*, as there is nothing in the Hebrew which answers to it in the words (od oulami od) which he rendered to the ages of futurity; but I did not, neither do I now, object to it. I know that it would not militate against me: for I admit that this phrase, if any one in the Hebrew language can, expresses here an absolute eternity, and therefore is very properly rendered *world without end*. But it must be remembered that it is here applied to the happiness of the saints, which, we trust, will continue to an endless duration of time. Still, however, I contend that it by no means injures the sense to supply the word *and*, and in justification of my doing so, I refer you to the passage in Dan. xii. 3, where the words are לעולם ועד *loulam uod*, and in the Septuagint εις τους αιωνας, και ετι, *eis tous aionas*, *kai eti*, in both of which the conjunction *and* is found.

He has often quoted this passage, and depends much upon this quotation to prove his favourite doctrine, namely, the absolutely eternal punishment of the wicked. Here, however, his argument fails him; for in the second verse, the Hebrew word connected with contempt, is simply *oulam*, without the additional *uod;* and in the Greek, it is *aionion* without the additional words *kai eti;* that is, without the words, *and further:* and yet my opponent contends that they both have the same meaning.—He asserts that the word oulam in the second verse, (I am now speaking of Dan. xii. 2,) means an absolute eternity, but if so, what does oulam uod, in the third verse, mean? Or if, in the Greek, *eis tous aionas*, mean the same as *aionion* in the second verse, (which he has contended that it does in other places,) then what do the words *kai eti*, which follow the words *eis tous aionas*, in the third verse, mean? They must mean something; and you may call it *and further*, *and longer*, or *and* FUTURE! Call it any thing you please, you must call it something which conveys an idea of extension of time; and whatever the words *kai eti* mean, that meaning is to be added to what goes before, namely, to the meaning of the words *eis tous aionas*, which clearly show that *they* do not convey the idea of eternity, whatever may be said of the whole together.

Here, then, I have produced a passage in which there is the conjunction *and*, which my opponent said I added to the text in Isaiah, which makes it read, to the ages and *longer*, or, to the ages and *further*, or, to the *future* ages

of *eternity!* And you may have which ever rendering you please, as in either way it conveys the same idea; that is, an idea of time beyond any expression which is connected with punishment.

I was informed this morning, that in the Polyglot Bible in the Philadelphia Library, (which I have not had time to examine for myself,) the Latin of the Septuagint, in Dan. xii. 3, reads, "in secula, et longius," which is literally, *to the ages, and longer*;* hence, if my information be correct, I have not made this statement without some authority.

So, you see, my hearers, that in every point to which I have brought my opponent, he has failed. Has he proved me to be incorrect in my translation of these passages in any one instance? No, he has not.—He has also indulged himself in much needless severity against my works. He tells you in so many words, "though I do not want to hurt my opponent's feelings, yet I will not spare his abominable translation!" But has he shown you wherein this translation is so abominable? Has he shown a single error in it? No, he has not.—He has also said a great deal about my Lectures, and by holding them up to ridicule, has endeavoured to degrade them in your estimation: but for this, I feel indebted to him, as he is bringing them more into notice than would otherwise have been done; and I feel no concern about his being able to put down my works when he is not able to point out a single error in them. If the works of authors are to be put down in this way, we should soon have our libraries empty: for in this way, every useful work might be suppressed; that is, if any one who, from any motive, wished to put it down, were enabled to do so by merely saying it is *abominable*, without pointing out wherein. But to proceed:

My opponent, it appears, has receded from the point he assumed yesterday: this is as it should be. The man who acknowledges the errors to-day which he committed yesterday, does but acknowledge that he is wiser now than he was then.—He told you yesterday, that the rich man went

* This was not perfectly correct. The rendering alluded to, Dan. xii. 3, is, Hebrew, in seculum, et perpetuum. Syriac, in seculum et in seculum seculorum. Arabic, ad æternitates usque, et ultra. Septuagint, in secula, et ultra. Vulgate, in perpetuas æternitas. The Latin version only, is here given. So it will be perceived that the particular version alluded to, is *et ultra*, instead of *et longius*, which, when applied to time, amounts to the same idea, viz. *farther, beyond, more, hereafter*, &c.

to Hell, which he understood was figuratively represented by the *bottomless pit;* he also told you that Lazarus went to *heaven* into Abraham's bosom, and that *Abraham's bosom meant Christ;* but finding that Drs. Campbell and Wilson were against him, of which, I presume, he was not previously aware, he is now, as it appears, disposed to retract, and agrees with us that the word Hades, where they both went, means the supposed place of departed spirits, either good or bad. This is good, as far as he has admitted; I hope to convince him of a little more truth before we have done. Lest, however, he should give up too much at once, he contends that they were in *different* apartments in the *same place:* but, my hearers, this cannot mean that they were in two apartments in heaven; for we have no proof that any of the dead have yet gone to heaven. To show which, I quoted what Peter said concerning David; namely, that David in his day had not yet ascended into heaven. He does not say, David *had* not, when he wrote, but "David *is not*," that is, in Peter's time, "ascended into the heavens," which means that David had not yet ascended from Hades, the place, or state of the dead, where all will be kept till the resurrection.—But does this prove that they are in eternal misery in Hades? Certainly not. Is there not a time coming when death and Hades (hell) will be cast into the lake of fire, (Rev. xx. 14,) which is the second death; that is, the death of Death and Hades! Will it then, when it is destroyed, be a place of torment for the wicked?

Some who wish to have a fuller explanation concerning this account (for my opponent will not have it called a parable) of the rich man and Lazarus, conceiving that there is some difficulty in it, think it incumbent on me to explain it. I would inform such, now, as I have before told them, that it has no bearing on the subject in debate. If they would like to attend my regular sermons they may hear it further explained. But I did not, on this occasion, come here to preach my peculiar sentiments, but to discuss an important subject; and to the arguments connected with that only will I attend.

If, therefore, after what I have stated concerning Hades, and which, I think, is quite sufficient, my opponent thinks proper to say it means a place of endless torment, all that he will have to do, will be to prove that Drs. Campbell and Wilson as well as myself, are wrong, and that he is right.

I do not consider myself bound to follow him in all his varied windings, nor to wander from the subject to answer every text which he produces without any argument to prove that his application of them is just. Lest, however, some should think that I want to play off in the same manner, and avoid coming to the point as he has been doing, I will here observe, I feel no hesitation in admitting, in the fullest extent, that the term Hades was used in the days of Christ, in the sense which those two learned gentlemen of his own persuasion, Drs. Campbell and Wilson, have attached to it, whether it be a parable or historical. —It is worthy your attention that my opponent will not admit it is a parable; he says it is not *figurative*, but plain literal and historical fact; and yet he tells you that *Abraham's bosom* means *Christ*. Is not this a parable?—Further, I told you the scene is laid upon a level, which is contrary to the Jewish opinion of heaven and hell; they always expressed Heaven as above, and hell as beneath; and although the word *up* is used, it expresses no more than it does in Gen. xiii. 14. When the Lord told Abraham to lift *up his eyes* and behold *the land* which he would give to him and to his seed for ever. Was this land to be given to Abraham, in heaven, because he was told to look *up?*

The word which corresponds to the Greek word Hades is in the Hebrew scriptures, Sheol; and it is not so much as once used in the whole of the Old Testament as a place of punishment. If it was ever used to signify a place of eternal torment, it obtained this meaning after the scriptures of the Old Testament were written; and if the Jews attached this meaning to it afterwards, from whence did they obtain it? The only answer that can be given to this, is, that they obtained it from the Chaldeans, among whom they dwelt. If, then, it was obtained in this way, was it by inspiration?—If they obtained it from the heathen, Christ might speak a parable agreeable to their view, which he meant should have a moral application, without being responsible for the meaning which they attached to the words when understood in a literal sense. Christ was no more responsible for their erroneous views concerning Hades, than he was for their other erroneous opinions, as concerning demons, &c. or for any other perversions of language in his day.

My opponent would likewise make you believe, and I am of opinion that he conscientiously believes it himself,

that all the devils which our Lord cast out of people when upon earth, were real identical beings; and not content with wishing you to believe so, he wishes to make an unfavourable impression on your minds against me, because I do not believe so likewise. However, I am not disposed to argue this point with him: if, therefore, he should make any further remarks on this subject, they shall have all the weight in your minds which you shall please to give them.

You will observe that the scene of this account, (the rich man and Lazarus,) is laid in Hades, and the contrast between the righteous and the wicked, has been interpreted to accord with the heathenish notions which they had imbibed: for they conceived the good spirits, when they departed, went to Paradise, or to Elysium, which means the garden of delight. When the Jews, however, used a phrase conveying the same idea, it was in a more familiar manner, in the Jewish language, and was represented by Abraham's bosom, which means, figuratively, a happy state. So with respect to the word tartarus, (hell) which is used, 2 Pet. ii. 4; it is not a Greek term, and it is only once used in the whole bible.

It is very doubtful whether this was written by Peter.—Dr. Lardner has said it is of doubtful authority; but as his name has been called in question, I will give you the authority of Eusebius, who existed in the 4th century; he says, in reference to this epistle, "The books which are gainsaid, though well known unto many, are these: the Epistle of James; the Epistle of *Jude;* the *latter* of *Peter;* the *second* and *third* of *John;* whether they were *John* the Evangelist's, or some other's of the same name." *Euseb. Ecclesias. Hist. Lib.* iii. *Cap.* xxii.

As a *strong proof* that one was in heaven and the other in hell, he tells you that there is an impassable gulf between them! But he has failed to prove that either of the places means heaven, and he has equally failed to prove that the other means a place of future punishment.

I have told you they are represented as being on a level, not one word signifies ascending nor descending, but that heaven was always represented as *up*, and hades as *down*, "coming down from heaven," &c. but here it is said they were "afar off," but neither up nor down. He has not shown any thing to the contrary of this.—I believe it to be a parable, and he believes it to be historical fact. I have a right to my opinion, and he to his. I apply it to

this world, and he to another. I am, therefore, perfectly willing to leave it where it is,—for this present time, at any rate.

He observed, with regard to the word in Isaiah, xlv. 17, that the word *future* was added to the term to distinguish it from eternity past.—Who could understand it so? Why should an additional word be annexed to it? And if there be any necessity for this here, why was there not in Dan. xii. 2? The nature of the subject will always show whether it is past or future. There are a number of places where this word (od) is added to oulam; and it is rather unfortunate for my opponent that he cannot find such a place connected with punishment.—Now, I consider this passage in Dan. xii. 2, as a very important one; as a parallel text to John v. 28, 29, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Now, to show you that my opponent misapplied that passage in Daniel, he has told you that it relates to the general resurrection, when all the dead shall be raised, and when there shall be no more death; but I shall be able to show that it cannot mean any such thing. It means, evidently, I should say, only a part of those who sleep, &c. for, the term *many* is used, followed by a genitive plural, and *many* certainly does not here mean *all*. If I were to say that *many* of you who are now present do not agree with my opponent, should I mean that *all* disagreed with him? Certainly not. So in this passage, "many of them" can never be made to mean "all of them." For the truth of what I say, I appeal to any Hebrew or Greek scholar now present. I am aware that πολλοι with the article (οἱ πολλοι *hoi polloi*) is sometimes tantamount to the whole; as in Rom. v. 19—"For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." The word πολλοι *many* is here connected with the article in both instances. Now, if *many* here means *all*, then *all* were made sinners, and *all* shall be made righteous. It agrees perfectly with that text in 1 Cor. xv. 22, "For as in Adam *all* die, even so in Christ shall *all* be made alive." But my opponent says no! "All shall not be made alive." That is, I do not suppose he will object to all being made alive; but he will not have all made alive in *Christ*: he

must have some made alive in *misery!* If this be true, I wish to know what happiness it will be to them to be made alive again? They had better remain dead and know nothing. He has taken up much of your time unnecessarily, in stating to you a passage about which there is no dispute, which, as he says, may signify time without end. This is not the strict meaning of the phrase, *od oulami od*; yet I will not object to the fullest construction he can possibly give it, as it is here applied to salvation—salvation in the Lord—which may be endless in its nature, and of course endless in duration. But, after all, neither of the words here used, nor all of them put together, necessarily imply an endless duration. The Greek word αιων is used in the plural number as well as in the singular; but it never implies an absolute eternity, but only an indefinite period of time. Does *year* signify an eternal duration? If not, then years would not signify eternal duration; neither would ten thousand years ten thousand times repeated, convey that idea. It would only be a repetition of the first year so many times, and after that time had elapsed, as many more might succeed.

4½ o'clock.

Mr. M'Calla.—I will commence this afternoon with a few remarks on a passage which has some bearing upon the one last read by my opponent, when speaking of the resurrection. You will find it in Dan. xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people *shall he delivered, every one that shall be found written in the book:*" that is, every one who has an interest in the resurrection of the Lord Jesus Christ. I think I showed you from the sacred volume this morning and yesterday, that there is to be a difference, and a great difference, between the righteous and the wicked; and when my opponent was quoting passages concerning the resurrection, he took care not to read you this one: but they all allude to the resurrection, or they mean nothing; so also the 2d verse [of Dan. xii.] "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The sleep here spoken of as certainly means the sleep of

death, as by the sleep of Stephen was meant his death, [Acts vii. 59, 60,] "And they stoned Stephen, calling upon God, and saying, Lord Jesus *receive my spirit.*" My opponent says the spirit remains in the grave. "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he *fell asleep.*" So on the sleep to which Paul alludes, in 1 Cor. xv. 6, he says, "But some are *fallen asleep:*" and 18, 19, 20, "Then they also which have fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men the most miserable. But now is Christ risen from *the dead*, and became the first fruits of them that *slept.*" But no—my opponent says it is all to happen in time. Again, Dan. xii. 3, "And they that be wise shall shine as the brightness of the firmament," &c. I would now ask my opponent, Where they that be wise are to shine "as the brightness of the firmament?" Is it to be in this world or eternity? Any believer would say that it is to be in eternity; for while they remain here they will get brighter and brighter unto the perfect day; [as in Prov. iv. 18,] "But the path of the just is as the shining light, that shineth more and more unto the perfect day," then they are to shine as "the stars for ever and ever." Here, my friends, you have the positive declarations of the scriptures on the one hand, and the assertions of my opponent on the other, who says it is to be "to the ages of ages;" but I will not take up your time with such trifling. I am happy to see my opponent has been so well employed during the interval. He has got hold of the word *many*: and some other passages, I presume he has been kindly furnished with, since the morning, of which he has made a long preamble, whether to your satisfaction or not, you must judge. I, for my part, during the interval was glad to avail myself of the few moments in endeavoring to sleep. He has discovered and told you that the article is deficient in that passage in Dan. xii, 2, "And many shall awake &c." and therefore it cannot mean all but only a part.

You all remember I told you he had been dealing largely in Greek translations, thinking it necessary to have every thing to accord with them, he lately wrote and published a Greek Grammer, in which he has told us, who do not know any thing about the Greek, that the *article is of no use!* which is in direct opposition to Middleton, who has written largely *on the use* of the Greek article. But I suppose he wants Middleton to set aside his own Grammar, and adopt his, which, if I may judge from its very *learned*

contents, is fit only *to be burned up*, for all the use it will be to any body. Suppose we admit, (though it is not necessary to admit it,) that the Seventy translated the Hebrew scriptures without using the article in Dan. xii, 2. Does it prove any thing in his favour? Does that alter the meaning of the Hebrew; or does it prove us to be incorrect? He referred us to a Hebrew Grammar to prove it; and he appealed, as usual, to any scholar present to decide it. As I before told you, *let scripture decide scripture.* It is he that must prove that we are incorrect; and that not by any one or two scholars that may be present, but by the scriptures. Shall one or two scholars, (aye, and if you please, add my learned opponent to them,) destroy the translation of seventy *inspired* translators? Or shall their translation be set aside because my opponent finds fault with it, and says many parts of it are spurious? No. Never! for however his objections may operate on the minds of the illiterate, it will never affect those of the judicious. [*Here Mr. K. went up stairs and spoke to the Moderators, who spoke to Mr M'C. in a low voice; Mr. M'Calla proceeded.*] I stated that my opponent had written a Greek Grammar. I was mistaken, for I understand that he says he did not write it. It is, however, of but little consequence whether he wrote it, or got somebody else to write it for him; or, perhaps he meant it was *published without having been written at all!* [*Much applauding and hissing.*] (Some few words were lost in consequence of the noise; it cannot be supposed however, that they were such as could affect the *argument*, being delivered during such confusion.) *Mr. M'C.*—I hear the hissing of the vipers: it does not very materially affect me. I was prepared to hear it, knowing it to be the natural effect of the doctrine of Universalism. I suppose he has regularly trained his followers to the work of hissing, for this occasion, if I may judge from the specimen we have had of their ability in this way. I know very well the effect it will have in your minds, and that it will operate very much in my favour; and as to its effect upon me, I assure you, I disregard both the good will and displeasure of all manner of heretics beneath the sun. [*Here the speaker was interrupted by Mr. Morse; what he said was not heard.* Mr. M'Calla resumed.] I would never give an opportunity for any to applaud or hiss, where I am decently treated nor have I here solicited any plaudits much less have I desired to hear his serpents' hissing. [*Interrupted by*

Mr. Morse again, who observed that it was plain facts which were wanted in relation to the argument, and nothing else. Mr. M'C. resumed.] In addition to what I stated about the Grammar, I have also been informed that Mr. Kneeland never was able to translate the Greek, and that he got some one to translate his New Testament for him, but that he gave it out as his translation. And I can prove that he does not understand the Greek language: yet he professes to have given a new translation, and on which he prides himself as the author; poor as it is. When personalities begin on the one side, they are not very easily stopped on the other; we will now, however, pass on to another subject.

My opponant in his last speech stated that I had entertained a different idea of the meaning of the word Hades, to what I now do, and that I had retracted my former opinion. Now, my friends, I conceive it is an honor to retract an erroneous opinion when we are convinced it is wrong, but a dishonor to assert that an opinion is retracted which was never entertained. He has asserted that I formerly differed in opinion from Drs. Campbell and Wilson, and that I had since retracted my former opinion, and given up to him. I stated to you that he (my opponent) was incorrect; that I differed from him, but that I agreed with them. I told you that the word Hades meant the place of departed spirits whether good or bad, but that there were two apartments in it; one apartment was understood to mean Heaven, or the place of happiness; and the other to mean the opposite to Heaven, that is, Hell, or a place of misery. Both these places were in what we understand by Hades or the invisible world. This was my explanation, as nearly as possible, I believe. I told you I agreed with the two gentlemen before mentioned, though I did not agree with a certain learned character from New England, who is so whimsical in his notions. I undertook to prove from the scriptures that the souls of good men, that is, of believers, when they leave the body, go to that place where Jesus is, and you will remember that I told you during the argument where Jesus is, that is Heaven to me: I want no better. My opponent since the forenoon has obtained so much information from some friendly source respecting the meaning of the Hebrew words עד לעולם (loulam uod) that he says they mean *to the ages and longer*; and he said that I said they meant eternal futurity. The remarks which I made upon these words were not furnished me; they were noted long before I came

to this place. He thinks that I am totally mistaken in this matter, or in the meaning of these words, and that the text in Isa. xlv, 17, ought also to be rendered *to the ages and longer.* Now I think I may at least lay claim to as much knowledge as he possesses, for although he politely tells you he did not object to my inserting, or that I may insert or supply the word *of*, I beg leave to inform him that it is not inserted nor supplied; and I would with *deference* ask my *learned* opponent, whether he can give a correct translation of the passage without this word *of?* No, surely he cannot. Yet he says that I have no greater right to use the word *of* than he has to *supply* the word *and!* Now what evidence has he given you, that the *and* is required in the passage? His assertion! nothing more. In another passage where the word *and* is used, and to which I suppose the same learned friend helped him that helped him to the other, during the interval, are the very words which I took months before. They are [Dan. xii. 3,] loulam uod, which signify *to the future eternity*; and well did I notice the difference in the words, as also between his and my translation of them; and the difference between those phrases, in the old and new testament. This word oulam as far as ever I could ascertain, means eternity, that is past as well as future; and the other words, loulam uod, mean future eternity, and when connected they signify *to the ages of futurity.* The term, עולם rendered *for ever* means eternity, and the terms rendered *for ever and ever* mean only to eternity, but it is a stronger expression, or more emphatical. Now I wish to do perfect justice to my opponent's argument; but I must say this passage has not relieved him a bit; for one word governs the other. *He says the same is meant in Isaiah* xlv, 17; and that he has a right to introduce the word *and;* but I can tell him that oulami is in construction and therefore requires the word *of* to follow, and he may have it to the ages *of futurity*, or to the ages *of eternity*, as he pleases.

I am very willing, my friends, to let him have the full benefit of all the light which in the interval between the fore and afternoons discussion, together with all the advantage which he may think he may derive from endeavouring to persuade you, that I create disorder in the house. At the same time the house appears to me to be quite quiet and cool. I hear of no damage done; niether do I hear of any bones being broken. Every thing appears to me to be very still, and on my own part I do not require much from them. I only wish to be decently treated so long as I

remain as a visiter amongst you. If my opponent were to visit my country I should be very sorry to see him ill-treated: besides I did not force myself upon you, I was invited to this house. Now if any of you were invited to my house, we should know how to treat you. I do not now wish to hurt your feelings by making unnecessary reflections upon you, nor do I feel any thing unpleasant towards you, nor can I charge myself with having done any thing to hurt your feelings. I cannot attach any guilt to what I have said or done; and where there is no sin there is no cause to be ashamed. It is true when we closed in the forenoon I felt some unpleasant feelings arising from some observations which had been dropped by my opponent, but they have now nearly all vanished. But to proceed:

All the passages in the scriptures in which are contained the phrases that are rendered for ever and ever, and used in an unlimited sense, are sixty: seventeen of which refer to the attributes of God, twenty-one to the kingdom of Jesus Christ, nine to the duration of the happiness of the saints, and several others which are used in an undetermined sense, which make up in number, sixty: and besides these sixty, there are six others which relate to the punishment of the wicked in an unlimited sense. Now, I wish you to notice this, that these sixty passages with the other six, make the whole number of times this expression is used in any sense, *sixty-six*. I told you before, by mistake, that it was sixty-one, or sixty-two, I do not now remember which; but sixty-six is the right number. In sixty of these, the term has an unlimited signification. Now the sixty which relate to God, to the eternity of Christ's kingdom, to the happiness of the saints, &c. my opponent admits have, or may have an unlimited signification; but the remaining six he objects to receive in this sense, because they are applied to the punishment of the wicked, and he knows it would militate against his doctrine. Well then, as he says they are limited in their signification, and I say they are unlimited, how shall we ascertain their true meaning? Not by appealing to scholars who may be now living, nor by examining books which have been written in our day, but by examining the same author who uses them, and ascertaining how he uses them in other places when not applied to the punishment of the wicked, and by examining contemporary authors, and others who wrote about the time that this author used the terms to convey the same idea. This has been done, and the re-

sult is, that they all agree in using it to convey the idea of an absolute eternity.

It is very different, however, with regard to the word *aion;* it is used in thirty-one passages in connexion with temporal things, but there is not one passage where *eis tous aionas, ton aionon,* rendered *for ever and ever,* is so used; that is, to express things of temporal duration. Yet there are six exceptions to its being received in its unlimited sense according to my opponent: because, were he to admit these to signify eternity, he knows he would condemn the sinner to an eternal state of punishment, which is contrary to his doctrine.

We shall examine the meaning of the adjective *aionion,* and we will find that it is used to represent eternity past, present, and to come. It is applied to things which are unseen and eternal, in contradistinction to things which are seen and are temporal, as 2 Cor. iv. 17, 18, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—It is used in connexion with the attributes of God, to show that his power is everlasting: it is used also in connexion with the spirit to show that it is eternal, as Heb. ix. 14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Though some suppose this is only temporal. In five places it is used to imply the eternity of Christ's kingdom. In three of these places it is used to express eternity past, as in Rom. xvi. 25, "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was *kept secret since the world began.*" But my opponent has rendered it, or had it rendered in his translation, "which was kept secret *in former ages.*" Now you will take notice that he here translates the adjective *aionon, former,* and the noun χρονοις *chronois,* he translates *ages.* This, I must acknowledge, is a very convenient way of getting rid of its true meaning.—There is another passage where he gives us a similar translation, which answers his purpose just as well, as 2 Tim. i. 9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his

own purpose and grace, which was given us in Christ Jesus before *the world began.*" He has it in his translation, "which was bestowed on us in Christ Jesus before the *aionian times.*" Now here is the same phrase used in the original, and yet in one place he has rendered it *former ages*, because it suits his convenience better, and in another place he retains the adjective, *aionian*, and only renders the noun (chronon) *times*. Thus, then, according to my opponent's method of rendering it, that passage in Paul's epistle to Titus, (ii. 2,) will read "In hope of *aionian* life, which God, that cannot lie, promised before the *aionion times.*" In this, my opponent's translation agrees with that of Mr. Scarlett, who says, that in the passage in Rom. xvi. 25, the words χρονοις αιωνιοις should have been rendered *æonian times*, the same as he has it in Tim. i. 9, and Titus i. 2. Hence, he would make out that there was time before the *æonian* times, and what could that be but an absolute eternity? This term is thus used by Gregory and others, and also by an eminent lexicographer of our own time, who has rendered the phrase *from the eternities:* and Scapulet renders it, *before all eternity:* but to let you know that the *aionion* times did not mean a less period of time than *all eternity*, he informs you——

5 o'clock.

Mr. Kneeland.—The remarks which my opponent has made in relation to a supposed Greek Grammar, and the contempt which he has attempted to throw upon it, are not at all applicable to any work of mine, for, as I informed the Moderators at the time, for his information, I have published no Greek Grammar, neither have I written any. —I presume he alluded to *Parkhurst's Greek Grammar*, a brief sketch of which I have annexed to my Greek and English New Testament, not one word of which is my own, nor, did I ever endeavour to make it appear that it was: I gave it as it is, merely an abstract from Parkhurst. —My sole object in making this abstract, was to enable those who do not understand Greek, but who only understand English, to compare the original Greek with my translation of it into English: the great crime, therefore, of which I have been guilty, if it be one, is, not that I have palmed upon the world an imperfect Grammar of the language, but that I have made an abstract from Parkhurst

and given it to the world as such; and he himself acknowledges, and has referred to this author as a standard.—I have given those parts, only, which are necessary to be committed to memory, and those, in the very words of the grammar.

I was surprised to hear my opponent state to you, that in my argument I had made references to him of a personal nature, as it is impossible for me to imagine what I can have said which warrants my opponent in the supposition that I have used any personalities. If, however, I have, yet with which I cannot charge myself, I now assure you, my hearers, and him, that I meant no such thing; and I am not aware that any thing of the kind has escaped my lips.

As my opponent may construe what I am going to say into personalities, I feel the more particularly sorry that I am under the necessity of stating to you, that, it appears to me, he is determined not to meet me on any one point on which this discussion might be decided. How much nearer has he come to the subject in dispute during the last half hour? Not at all!

He has made some objections to our difference as to the meaning of certain words being referred to the decision of any scholar present; but there was no occasion for these objections, nor for his criticisms.

I did not mean that our judges were to decide the point at issue, by the meaning of a Hebrew or Greek word; I do not believe such an important doctrine depends on verbal criticisms; but I appealed to them to determine whether the words in dispute would not bear the construction which I put upon them. Again, what good has it done us, my hearers, or, of what use is it to you to have your time so improperly and unprofitably taken up, as it has been by my opponant, in ridiculing me and my work? My translation is before the public, for public examination, and according to its merits so will it either stand or fall. That there are no errors in it, I have not sufficient presumption to suppose; but I have earnestly solicited the learned to point them out, in the same way as they may have been made; and that you may know how far my opponent is justifiable in saying that the work is not even known to many, I will tell you as briefly as possible, what I have done to endeavour to have it correct, and to give it publicity.

I issued the Greek and English Testament in numbers, and had two hundred and fifty *additional* copies of the first number struck off, one of which I sent to the president of every college and university in the United States. I also sent them to several of the clergy of this city, and deposited them in book-stores where they might be seen, requesting respectfully that the errors of the translation, if there were any of importance, might be pointed out; as also to suggest any improvement that might be thought proper: the work was published in thirteen numbers, and upon the cover of each number, was an address to the clergy of this City particularly, earnestly requesting that they would examine the work, and, if they detected any errors, that they would point them out to me, that I might be enabled, with their assistance, to give to the public a faithful translation, but, to this period, not one solitary objection has been made to the translation until now. In your hearing, my opponent has declared it to be replete with errors and absurdities; but, has he *proved* it incorrect? He has said so, but that will not make it so! In his criticisms on it, as in his attempt to prove his doctrine, he contents himself with bare assertions, and thinks you will take all for granted that he says; therefore he does not attempt any argument to prove its correctness. I am obliged to him however, for making the translation more publicly known than it would have been had he said nothing about it.—His continually avoiding to bring forward the strong arguments, which he says he has, in proof of his doctrine, induces me to believe, that he has none to bring forth, or that it is his intention not to bring this discussion to any point on which it might finally be decided, notwithstanding I have so repeatedly urged and entreated him to do so: I hold a paper in my hand which was handed to me during the interval, by a person whose name I do not wish to mention, and with the permission of the board of Moderators, I will read it.—

[Interruption by Mr. Kennedy who said: "*That paper has been put into our hands, and we think it inexpedient to read it.*"]

Some person below.—"*Go on with the argument.*"

Mr M'Calla.—"*I wish you to read it.*"

Mr. Kneeland.—"*I do not wish to read it, if the Moderators object.*" [Leave was then given by them to read it.]

Mr. Kneeland.—"*I shall omit names.*"—

(*COPY.*) "June 15th 1824.

"Last evening, I was told by a son of ——— that Mr. M'Calla said to his father and others present, "that he would not come to the point on the subject in question, that he intended to plague him (Mr. Kneeland) by playing off."

[*From the gallery.*—"GIVE THE NAMES."

Mr. Kneeland.—I do not wish to give the names, as it may involve the parties in trouble, I only wish to know from Mr. M'Calla if there be any foundation for its contents.

(*Give the names.*)

Mr. Kneeland.— I have told you my reasons for not wishing to mention names, but lest it should be supposed I cannot, if it be the wish, I will comply.

Mr. M'Calla.—"*The names sir, certainly.*"

Mr. Kneeland read :—Copy, "June 15th, 1824! Last evening I was told by a son of the Rev'd. Mr. Potts, that Mr. M'Calla said to his father, and others present, "that he would not come to the point on the subject in question ; that he intended to plague him (Mr. Kneeland) by playing off." (*Signed.*) HENRY STARR.

[Here some fellow from the gallery called out, "*It's a lie!*"]

Mr. M'Calla.—"*I can easily refute it by Mr. Potts himself.*"

Mr. Kneeland *to the audience.*—My opponent says he can refute it by Mr. Potts himself, and I sincerely hope that he will be able to do so, particularly, as he has denied it. It affords me pleasure to find that it is not true, and I sincerely hope that he will make his denial good, for one inducement with me to bring it forward was, I should have been sorry to remain under the impression till to-morrow morning. But to resume the subject once more :—

My opponent observed on that passage in Dan. xii. 2, That the same term which is there used to imply the eternity of the happiness of the saints, is used in connexion with the punishment of the wicked, and, as I have admitted that the happiness of the saints will be of never ending continuance, of course, the suffering of the wicked must be so ; consequently it must necessarily, according to my own acknowledgment, refer to a future state beyond this present world. Here my opponent and I are again at issue. While I am willing to admit that the term αιωνιον, rendered *everlasting* may signify an *eternal* duration when

applied to the future happiness of the saints, it is because their happiness will be collateral with their existence, and therefore endless in its nature, they being destined to be raised immortal; but, I will not admit that it implies this when used in connection with the wicked, unless my opponent can first prove, that they will be raised wicked in an immortal state, neither am I willing to admit that this passage has any reference to an immortal state at all; and if you will take the pains to refer to the verse preceeding it, you will find that the event alluded to was to take place in time, and not in eternity. It says, "And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time, thy people shall be delivered, every one that shall be found written in the book." Now let us turn to Matt. xxiv, where our Lord, speaking of the horrible destruction which was coming upon Jerusalem, which in the 15th verse, refers to this very prophecy of Daniel, and then, having told his disciples, how they might escape it, he says in the 21st verse, "For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be. And except those days had been shortened, there should no *flesh* be saved." Now to know when many of them that sleep in the dust of the earth, are to awake &c. we have only to ascertain when this time of trouble was to be, as spoken of by Daniel, (xii, i.) and to ascertain this, we have only to refer to the passage just read, where our Saviour, speaking of the judgment then coming upon the Jews, refers to this very prophecy of Daniel, and to this very time of trouble, spoken of by him; for, he says to his disciples, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand) then let them which be in Judea, flee into the mountains. Let him which is on the house-top not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not from the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened, there should no flesh be saved." Now my hearers, I wish you to observe, particularly, while we compare these passages, on one of

which my opponent lays so much stress. Our Lord says, there shall be a time of tribulation such as there *never was*, NO, NOR EVER SHALL BE; and Daniel says, "There shall be a time of trouble, such as *never was* since there was a nation, to that time" &c. and Jesus Christ, speaking on that same subject, not only confirms what the prophet said in relation to that prophecy, but adds, *no nor ever shall be!* Now, if Daniel was speaking of a great trouble, such as never was, no matter how great a one might be afterwards, and Jesus Christ spoke of a great trouble, or tribulation, such as never was nor ever should be, is it not certain that they refer to the *same* trouble? and is is not evident, that both the prophet and our Lord were speaking of the same period? Then, if this is the period to which they both allude, is it not the period when many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt?" Now, will any one attempt to say, that this is not to take place here in this world? Are there any who will say these troubles of which our Saviour and the prophet spoke are to happen in another world? If so, I ask, will it be necessary for our Lord's disciples, or the saints, to flee to the mountains in another world? will there be any winter there? or will there be any females in the circumstances here mentioned? No, my hearers! you all know that there will not! Now to convince you that the time of which they prophesied has come, and is past, and that it referred to the destruction of Jerusalem, he says it shall take place in the life time of some of those who were then present when Jesus Christ was addressing them; for he says in the 34th verse of the same chapter, "Verily, I say unto you, this generation shall not pass, till all these things be fulfilled." It then necessarily follows, that some of those whom he addressed are yet living, or else, these troubles took place in their time, when our Lord said they should.

We will now return again to the word *Hades*, in the parable of the rich man and Lazarus. My opponent has informed you, that he understands Abraham's bosom to be that apartment of the invisible world which he calls Heaven, where Lazarus was, and that the rich man was in that apartment of the same invisible world, which he calls Hell. Now you will observe, that my opponent admits that they were in the *same* place, but in different apartments, yet these apartments were not so far apart but

that they could converse with perfect freedom ; they were not prevented from conversing with each other, notwithstanding the distance, nor the *impassable* gulph which was between them ! You must have observed, also, that he admitted this word *Hades*, here rendered Hell, means the place of departed spirits ; now where does the scriptures say that the spirit of man goes, when it departs from this body ? You will find in Eccles. xii, 7, " Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it." This is what I believe, what the scriptures tell me, and yet, my opponent has told you, that I believe the spirit remains in the grave with the body. Did *you* hear me say so ? Did *my opponent ?* No, he did not ! and he had better wait, as I told him before, until he has my belief from my own lips, and not make a belief for me ; he will then not be so likely to make mistakes as he has in respect to my belief, as well as with respect to the *imaginary Greek Grammar*, which he has declared I published, and with which he is so well acquainted that he can even tell you its contents.

Now, my hearers, I believe, so far from the spirit's remaining with the body, that it returns to the God who gave it ; and I ask you, can it go to a better place ? No : for, concerning that Being who breathed into man the breath of life, who ushered me into existence, in time, and provided for my every necessity, I have no fear that he will injure me in eternity ! The observation which my opponent made, that " where Jesus Christ is, that is my heaven," is perfectly consonant with my feelings and my belief ; were I to express it myself, I would express it in the same words ; therefore I have no objection to unite with him in wishing to be in so desirable a place.

I would now ask what it is to be made alive *in Christ Jesus ;* can it be any thing short of heaven ? We are told that all who die *in* Adam, will be made alive *in* Christ. 1 Cor. xv. 22, " For as *in* Adam ALL die, even so IN CHRIST shall ALL *be made alive.*" Now if my opponent will show me a being present that will not die, according to the natural death of Adam, I will show him one who will not be made alive in Christ, and, if I am among the number allotted to die the death of Adam, I know from this testimony that I shall be made alive in Christ ; and if to be *in* Christ is heaven to *my antagonist*, to be *in* Christ is heaven *to me ;* and I hope and believe that all my hearers will eventually be there as well as my opponent and myself.

It must be remembered, however, that in the parable, as I call it, of the rich man and Lazarus, there is nothing said about the spirit of either; but the whole account is of the *body*. The rich man lifted up his *eyes*, and *saw Abraham*, not the spirit of Abraham, afar off—requested that Lazarus might dip his *finger* in water, and cool his *tongue*, &c. but whoever read of the *eyes*, *finger*, and *tongue* of the *spirit!* All this shows it to be a parable, and not historical fact, as my opponent supposes. And although neither Abraham, Lazarus, nor the rich man could pass the gulf, yet it does not follow but that God, in his own time, can remove it out of the way: for "his arm is not shortened that he cannot save;" he is declared to be a "just God and a Saviour."

I will not pretend to follow my opponent in all his Greek texts, but will, as much as possible, confine myself to the translation, conceiving that the major part of my audience do not understand Greek, and to them, quoting Greek, is a great loss of time.

Concerning the greater part of what my opponent read, there is no dispute; reading it, therefore, was only a useless lengthening out of the discussion: but it does not necessarily follow, because he can find the term αιωνιον rendered *eternal*, used more frequently in connexion with God, than it is in connexion with punishment, that, therefore, the punishment of the wicked must be as eternal as the existence of God; for that would prove God not eternal, as in the Old Testament it is used more frequently in relation to things of a temporal nature than eternal. The reason why it implies eternity, when applied to the existence of God, is, because *his nature* is eternal, but not so with respect to punishment, it had a commencement and it will have an end; it is the nature of the subject which must always qualify the meaning of the word. He has told you the number of times the word occurs in the Old and New Testaments, and as I have a few minutes left, all that need be said on this subject may be summed up in a few words, yet I will make use of them in endeavouring to give you as much light on this subject as possible.

There are one hundred and ninety-nine passages in the Greek Testament where the term αιων and αιωνιον is used The substantive αιων *aion* occurs one hundred and twenty-eight times; that is to say, it occurs sixty-six times in the singular, and sixty-two in the plural number. In our common version, it is rendered seventy-two times *ever*, thirty-six

times *world*, seven times *never*, three times *evermore*, twice *eternal*, twice *worlds*, twice *ages*, once *course*, once *world without end*, and twice it is passed over without any word affixed as a translation of it. The word *aionion* is an adjective, and comes from the substantive *aion*. Now it is evident, that an adjective can never mean more than the substantive from which it comes; thus, *whiteness* does not signify more than *white*, *blackness* than *black*, *greatness* than *great*, *goodness* than *good*, &c.—This word *aionion* occurs as an adjective, seventy-one times in the New Testament, and in the common version, it is rendered once *ever*, forty-two times *eternal*, three times *world*, and twenty-five times *everlasting*. It expresses no fixed period of duration, but is sometimes used to express a shorter, and at other times, a longer period, according to the nature of that to which it is attached.

As this is an important subject, I wished to give you this piece of information, that it may be impressed upon your minds that the translators of the common version have rendered each original word in so many different ways, according to *their ideas* of its meaning, but that the word is but one in the original.

I have here stated a few simple facts, for it is probable, from present appearances, that this discussion will be closed without coming to any final point of decision; it must, at any rate, turn upon something else than what my opponent has adduced. It never will be decided if it is only to be done by verbal criticisms. Knowing this before, I have proposed several methods to bring my opponent to some final point: I have called upon him to show the *law* of God which requires the eternal punishment of the sinner;—this he has not done. I have called upon him to produce a passage where the same expression, WORLD WITHOUT END, that is used in relation to the happiness of the saints, is used in connexion with sin, misery, or death;—this he has not done. I have called upon him to show that the apostles preached the doctrine of Hell torments to any, either Jew or Gentile;—this he has also failed to do!

With respect to the expression which points out the continuance of the happiness of the saints, though he acknowledges he cannot find it used in connexion with sin, misery or death, yet he says there are *other* terms equivalent to it, a sufficient number of which, *he says*, he has produced to satisfy the minds of all believers; that is, I suppose,

believers in his doctrine: but if he wishes to prove his doctrine true, he should produce a passage so strong, that even those who now *disbelieve* may be also satisfied of its truth. I must do him the justice, however, to say that I am strongly of opinion he believes himself to be correct. I believe him to be sincere and honest in his faith: but his honesty cannot make his doctrine true, if it is not so, and we want proof of its being so: were that the case, it would be both true and false at the same time; for he believes it true, and I candidly believe otherwise; but our believing a thing true does not constitute it so:—bare assertions are not the "law and the testimony;" we must, therefore, in this important discussion, set them down for nothing.

Now, you all know, my hearers, I have been urging him to meet me on any one of the above points, or upon any other equally fair point that he himself might propose, to enable us to bring this debate to a close; but instead of meeting me, what does he do? Gives passage after passage, without any argument or explanation, and I will venture to say, that ninety-nine hundredths of those who are present, do not understand what he has attempted to prove by those passages. But he must go on in his own course; he must go on reading to you from his little paper book, and when he will get through it I do not know.

He has told you that I have obtained a great deal of information from some one, on the Hebrew, during the interval of our discussion.—I have told you the information that I received, viz. that there is a bible in the Philadelphia Library which contains the words "in secula, et longius," &c. as the Latin version of the Septuagint; but I had not time to examine it. In every other respect all the light I brought with me this afternoon, I had with me this morning. I had hoped to have obtained some from my opponent, but he seems disposed to keep all he has to himself; not content with this, he takes every advantage he can to prejudice the audience against me and my INDIANS, as he terms them; [*a laugh*] but I am willing to let all go in his favour that he can get, for I believe he needs it, and I do not wish to take any advantage of him. And I once more assure you, my hearers, that I should be very happy to believe that Mr. Starr has been misinformed, as there will be the greater probability of this discussion's being brought to a speedy close, if he be really determined to come to the point. I hope, therefore, my opponent will not fail to prove the contents of the note which I have read not to be true. If he fail to do this, what will be your decision?

5½ o'clock.

Mr. M'Calla.—I have on my minutes a memorandum of some notes which I also have received. My opponent has made all he could of a note which he has received: but I have received three notes to his one; of which I shall only notice one which bears the signature, L. A. and I here publicly acknowledge his kindness, and thank him, and if he be present, I beg him to accept the assurance of my esteem for him; and I ask his prayers, as well as the prayers of all sincere believers. As to the other two writers, I can assure them I feel no resentment towards them for the manner in which their notes were written; but on the contrary, I sincerely hope, whoever they are, that they may be finally saved through the precious blood of the cross, and that they will not rest upon the false and delusive hope of the wicked, but will anxiously seek after that faith, the reward of which is a certain crown of glory that fadeth not away. But to the subject.

Much has been said about the history of the rich man and Lazarus, which my opponent continues to call a parable. He, and some others with him, call it a parable, and we call it a history: he has a right to his own opinion, and I to mine: but what evidence has he given you that it is a parable? Has he given you any better evidence of it, than he has on any other point in proof of his doctrine? Now, on the fact of its being a faithful narration of an occurrence that actually existed at the time when it was told and yet exists, I ask, what better evidence can be offered than that it is called so? Our Lord has related it as a plain historical fact, and you will observe that whenever he relates a parable, he always calls it a parable, or uses words that indicate as much; therefore, this is no more a parable than the historical account of Adam and Eve is a parable; nor are we at liberty to call it so, though those who do not believe the inspiration of the scriptures should do so. On the contrary, God has given by his servant Moses, an historical account of his Creation, and of the creation of our first parents, Adam and Eve; and although he has not expressly called it a history, yet we are bound to believe it such; for if it had been intended by him that we should have received it as a parable, he would have called it such.—But admitting that it is a parable, it does not help my opponent any that I can perceive; for

every parable has a meaning, and the meaning of this in Luke is obvious that the rich man was in torment, and Lazarus in glory.

He has told you that there is no passage to be found in the scriptures where the word שאול *sheol* is used to signify a place of future punishment; but I did not understand that he told us which of the books he meant, whether it was the Old Testament, in Hebrew, or the New Testament, in Greek, or the Septuagint, which is the Greek version of the Old; but you will recollect that the account is in the New Testament, in Greek, and that it was the meaning of the Greek word *Hades*, and not of the Hebrew word *Sheol* that we were disputing.

I have a Greek Testament with me, and I find that in the translation, it should read, "And the rich man died and was buried; and in the *Hades* he lifted up his eyes, being in torments." Now, my opponent insinuated that the narration had no reference to a state beyond the grave, but that it related to events which occurred, or were to occur in this life. I suppose it is my opponent's Greek learning that teaches him this; but we plain, common readers, know what the account says, that the rich man died and was buried; it also says that Lazarus died, but we have no account whether he was buried or not, nor is it of any importance; we know that it is said he was enjoying his good things in Abraham's bosom, or heaven, and the other enduring torments in hell. The quibble which my opponent made about the distance between them, being so trifling that they were enabled to speak to each other, although it may suit him, and others that are present, yet I am very well satisfied that it will not suit the half of those to whom I am now speaking, nor any of the intelligent of this assembly.—How blindly do men of natural minds view spiritual things! Who does not know that departed spirits are not limited in knowledge, and sight, and speech, as they are while confined within their bodies? Nor do all see the same distance while in the body; for some have only carnal minds which cannot see the hidden things of God. Whereas, the spiritual mind sees far beyond the things of time and sense, and looks forward to the time when all temporal things shall pass away. It is only the unregenerated mind that thinks spirits see as bodies do, and no further; when we know that the angels in heaven hold converse with the devils in hell; but who would say from this that they inhabit the same place,

enjoy the same happiness, or endure the same degree of torment? The scriptures say, that in the day of judgment the devil and his worshippers shall be punished in the presence of the holy angels; as, Rev. xiv. 10, "And he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." Yes, my friends, they not only see but hear them; not because they are so near; but the difference between their means of communication by speech, is as different as a spiritual is from a bodily state. Now, this I do not offer to your consideration of myself; it is not my bare assertion, as my opponent would have you believe all I advance is, but I have given you scripture testimony for the truth of what I have said, which will have its full weight with those who believe it to be inspired.

My opponent says that the rich man and those of whom he was begging a drop of water to cool his parched tongue were *near* to each other. Does scripture say so? No: but that he lifted up his eyes and saw Abraham *afar* off; then why not as far off as heaven is *above* hell?

God's ways are as high above our ways as heaven is above hell. But the unregenerate mind wishes to bring all down to one common level, to the basis of their own shallow reasoning, and cannot comprehend the majesty of that Being who created them. But we will no longer pollute this sacred subject by our unhallowed and futile attempts to know him as he is: sufficient is it for us to know and believe what he has been graciously pleased to reveal to us by his Son, Jesus Christ.

My opponent has told you, and in his indirect manner, wishes you to understand, by a short passage which he *read* from his Lectures, I believe, that he has given you all the light that can be given you, and that my dissertation, which I had previously given upon the meaning of the Greek terms, was useless. Well, what has he given you instead of it? He tells you that αιων is translated so many times *world*, and in other places it is translated so many times in some other way. He further wishes to make it appear that his translation stands high in the literary world; and he has told you that he sent a copy of the first number to every college and university, and particularly to the clergy of this city, requesting them to point out errors, and yet to this day it remains unanswered;—none of them have found any fault with it. This, no doubt, made a great impression on your minds in favour of its

correctness: but, my friends, he did not tell you the true reason of their silence: he neglected to tell you that he requested they would *pay the postage;* and they naturally conceived if they took the trouble to point out his errors, he might at least pay *postage!* But perhaps he suspected the amount of postage might exceed the profit of the work. Now, this I tell you in humble sincerity, arising from a conviction of its truth, and not from any malice nor unpleasant feelings that I entertain towards my opponent. But the clergy, and particularly those to whom he sent the work, knew so much, and saw so much of the tendency of this *learned* work, that they would not have sent him any remarks upon it though he would have given them a fee for doing so, much less could it be expected that they would do so when they were saddled with the *postage!* This was a pretty effectual way of shutting the door against its errors being pointed out. It might well remain unanswered! Besides, they knew very well, that by treating it with the silent contempt it merited, that eventually it must perish. I have been told by some that I ought to treat it in the same manner, and not take any notice of it, and I am sorry that my opponent has rendered it necessary for me to do so. We will now, however, pass on to the subject before us.

In my concluding remarks, which I shall now submit to you in a little order, I observed that χρονοις αιωνιοις signified *everlasting times.* I told you, that by putting *chronois* to *aioniois*, it would then signify *time before all time.* He has told you that this will not prove an absolute eternity; but in this he did not say what is true; for *chronois* means *time*, and *everlasting time* must mean eternity. We may say before *eternity;* and I gave you the opinion of one of the most eminent lexicographers in the world in support of it. He makes it out according to his view of the meaning of the term, to signify *before the eternities:* but my opponent contends that it does not imply eternity at all.—The learned Scapulet says, *before all eternity!*

Now, I can say the same of heaven. Does not the residence of God mean the highest heaven; and sometimes heaven is put figuratively to imply the Supreme Being himself, and this is called the first heaven, and the Son is sometimes used figurative as the second heaven, or his residence is there, which is the same in reality as saying it is the residence of God; and the angels have for their residence, the third heaven. Now Paul says that Christ is

exalted far above all heavens, Eph. iv. 10. Now, does Paul mean that he will be exalted above God? Certainly not: for he says in the 6th verse that the Father is above all; but he uses it as *for ever and ever* is used, to show that it is more emphatical than simply *for ever*. The same may be said of αιωνας, και ετι *aionas kai eti*, upon which my opponent made some remarks, to display his great Greek learning, I suppose, (I beg pardon, I forgot myself; I will, however, be more circumspect, and endeavour to remember the kind admonition of my friend, L. A.)—In Rev. xiv. 11, it says, "And the smoke of their *torment* (that is, of those who are to be punished in the presence of the holy angels and in the presence of the Lamb) ascendeth up (*eis aionas aionon*) *for ever and ever*;" and in xx. 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the *beast* and the *false prophet* are, and shall be tormented day and night (*eis tous aionas ton aionon*) *for ever and ever*."

From the notes on these two passages in his translation of the Greek testament, my opponent would have you understand that the torment represented there has reference only to things of this world. He has, however, admitted that the *smoke* of their torment ascends up *to the ages of ages;* for he says, "that it is not here asserted that the *torment* continues, but that the smoke of it ascends to the ages of ages." Thus while he pretends to tell you, that as it is used in this connexion it refers only to time, he admits that its effect will be visible in eternity. He therefore admits the principle, but denies our construction of it, and says that it does not extend to an absolute eternity. It can be proved, however, that the terms *eis tou aionos ton aionon* rendered *world without end* [Eph. iii. 21.] is the same expression as the latter, [Rev. xx, 10;] and that which I told you would bear to be rendered to the eternity of futurity, is sometimes rendered for ever and ever in the common version, to make it more emphatical; but this he is not willing to admit. I prefer always proving scripture by scripture; but we will leave scriptural things and let plain sense and plain language determine. I then ask can the terms which may be rendered to the eternities of futurity, and which are rendered by my opponent to the ages of ages, mean a shorter time than futurity? When the Bishops were assembled together at the council of Nice and they formed what is called the Nicene creed; does the expression which they there use, "God

of Gods," mean any thing less than God? No. But they use it to render it more emphatical. It is probable that my opponent will endeavour to make you believe, that those who were at the council of Nice, did not believe that our Lord Jesus Christ was God; in the same manner as he has endeavoured to make you believe that *eis tous aionas ton aionon*, which he renders *to the ages of ages*, does not mean an absolute *eternity*. He has given you an explanation of the Greek noun αιων *aion*, because I had not given you a sufficient explanation of it. I did all that I intended, I only wished to offer a remark or two on its various meanings; but I wish to go deeper into the subject than my opponent has in his lectures; we must come to the Bible for the meaning of a word, and not take a schoolboy's translation, but examine for ourselves and see how it is used in the scriptures. He tells you that it should always be rendered *age*,—that is the true meaning of the word, and there is no light to be drawn from the common version, because it has been garbled by translators; and he also says, that the phrase cannot be fixed in its meaning, because they have given so many different meanings to it. Does he not know, (he ought to know) that almost every word, not only in the Greek, but in the English, is capable of receiving different meanings. Why does he not candidly acknowledge that he does not understand the varied meanings of the Greek, as I did before of both Greek and English. No, but he wants you to believe, that he knows the language thoroughly; but I question, if he is any better acquainted with his own language than myself. Dr. Johnson in his dictionary has given two hundred and forty two meanings to a single monosyllable. I have now, I think, explained in such a manner, that you may all understand how it is used; and have endeavoured to prove to you, that this term does imply an absolute eternity when applied to punishment; and this not upon my own authority, nor upon that of any other man, but upon the authority of scripture. I will now make a few more remarks on the adjective *aionion*. My opponent quoted a passage from Paul to Philemon, (verse 15) and he wonders that I have not answered it. Now you will observe that although he has complained so much about the translators giving different rendering to suit their own purpose, yet he himself gives different renderings! and for what? to suit his own purpose. He says in a note at the bottom of the page "the word *aionios* may be translated *for life*

which *I take* to be the apostle's meaning." Now this is *his proof*, that aionios, only refers to the life of Onesimus! Take notice that you have only his bare assertion for it; and yet in another place, when I quoted Parkhurst as authority for the term Gehenna signifying a future place of torment, he says, "what evidence has he given you? He has given you his mere *ipse dixit*;" and pray what more has he given with regard to the servant of Onesimus than his mere ipse dixit? As he thinks no other evidence is required, I shall treat him in his own way. But again. Our Lord says, "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into (aionion) everlasting habitations." Again, 2 Tim. ii. 10, "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with (aionion) eternal glory." Again, (Peter v, 10.) "But the God of all grace, who hath called us unto his (aionion) eternal glory, by Christ Jesus, after that ye had suffered a while, make you perfect, establish, strengthen and settle you." And, 2 Thess. ii. 16, "Now, our Lord Jesus Christ, himself, and God, even our Father, which has loved us, and hath given (aionion) everlasting consolation, and good hope through grace." I am sorry for my opponent, that we cannot find it says also a temporal consolation, and that we cannot meet with temporal hope; were it temporal merely, it would be consolation for the wicked who have their good things here in this life. Again, Heb. iv. 15. "They which are called, might receive the promise of (aionion) eternal inheritance." Yes, my friends, an absolutely eternal inheritance, and here the term *aionion* is used and we know that it means an eternal salvation from an eternal death, and not a temporal salvation from a temporal death. Again, 2 Cor. v. 1. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, (aionion) eternal in the heavens." But my opponent says it is to be *aionian* in the heavens, which is evidently calculated to weaken the hope of the christian. So in the preceding chapter, 17th verse, the apostle says, "For our light affliction which is but for a moment, worketh for us a far more exceeding and (aionion) eternal weight of glory." But my opponent says, "an excessively exceeding aionian weight of glory," in his translation. This reminds me of a remark that was once made on Scarlett's translation,

which is like my opponents ; the writer supposes a poor and disconsolate widow, who should take up the *translation* of the New Testament by Scarlett, (or my opponent) and she reads till she comes to this passage, where she finds " For our present light affliction worketh for us an excessively exceeding aionian weight of glory." She, not being able to make sense of it, goes to Mr. Scarlett and says, pray, Mr. Scarlett, what does this word *aionian* mean, that I have here found? Why it means, says Mr. Scarlett, sometimes *an age* sometimes *a dispensation* and sometimes an indefinite period of time, or during the continuance of this world. The poor woman said, "Oh! Mr. Scarlett, after so many years of trial and suffering, which I have endured, is all the comfort that I did expect only to last but a few years, or as long as this world lasts ? Is there no more comfort for me?" No. He has no more comfort to give her, for were he to give her any extension of comfort, he must give up his system entirely. But this he will not do. But, my friends, the christian's hope stands upon a foundation stedfast and sure, and does not depend upon the translation of Mr. Scarlett, nor of Mr. Crimson, nor of any other. There are forty one places in the New Testament, where this expression is connected with the eternal life of the saints, and every one of these expressions means absolutely eternal.

6 o'clock.

Mr. Kneeland.—It is a grievous thing, my hearers, in relation to any circumstance, much more so in relation to the important subject now before us, to be under the necessity of thinking for a moment, that a man should be uncandid ; but with this, I am obliged to charge my opponent; nor do I bring this charge against him without evidence ; but I see no other way to avoid bringing such a charge than to persuade myself into the belief, that his memory does not serve him correctly : this however, after such repeated mistakes as he has made, I find some difficulty in doing. He stated that I told you, or wished you to understand, by that short piece which I read from my lectures, that it contains all the light which could be given on that subject. Now I appeal to you my hearers, if I said any thing which might convey to your mind an

idea that it contained all that could be said upon the subject. No, I said no such thing! I only said that as I had a few spare minutes I would endeavour to give you as much light on the subject as possible, in that time. This was surely not saying that no more light was to be obtained; for I know very well that there was more to be obtained, and those who have the means can obtain it; it was for the benefit of those who can not obtain a knowledge of the meaning of the terms, that I read the passage, and I would ask you, if a person can understand the meaning of a Greek word he not knowing the language, unless it is explained to him? It was for this reason that I told you the number of times in the singular and how often it was used in the plural number. It was in this manner that I wished to give you more light, but did not intimate that my opponent had not given you any light on the subject; for he has allowed all that I wish him to allow with respect to its varied meanings, accordingly as it is used in connexion with things temporal, or things eternal; but it will be perceived that he has brought forward no evidence to prove his doctrine by it, because he has not proved that punishment is either necessarily or in its nature endless: all that he has done is to show that the word is differently rendered in different places; and here we perfectly agree, namely, that they may be so rendered. Then why does he take up your time on subjects about which there is no dispute? He has also found fault with me because in my notes on the term aion, I have only given you my bare assertion, as he says, for its true reading; and this he says is no evidence; be it so: I then ask what evidence has he produced to prove the meaning which he has given to all the numerous passages of scripture, which he has quoted? He and I are perfectly agreed in receiving those scriptural passages as truth: it is only in the several *meanings*, attached by us to them that we differ. He objects to the meaning which I attach to them and calls it no evidence, and yet when he gives you a passage he gives his interpretation of it; then says, who does not know that this is the true meaning? Now, I ask, in reply to him, is this evidence? is this any thing more than mere *ipse dixit*. But I contend that the assertion which I have made, with regard to those terms is true: it wanted no proof, it carries proof with it; for one cannot serve another beyond life: and my opponent was perfectly correct when he said the term sometimes signifies only the duration of

a man's life. It is just so with regard to that epistle of Paul to Philemon, where Paul writing to Philemon, entreats him for his adopted son Onesimus, formerly the servant of Philemon, but who had left his master, who he says, "was formerly unprofitable to thee, but now is profitable, both to thee and me." Paul therefore urges him to receive him again to his favour, as though it were himself, and adds by way of a comfortable assurance, "perhaps also for this reason he was seperated for a little while that he might have him αιωνιον (which, following Dr. Maikright in this particular, I have here rendered) *for life.*" Now, I thought it so obviously the meaning of the apostle, that he was to have him during the remainder of his natural life only, that I did not think it necessary to bring any thing to prove that this was what he meant: for if he meant that he was to be his servant in eternity he does not say so, nor do I see how it is to be proved! If, however, it can be proved, it belongs to my opponent to do it, as I will not introduce an argument on this point to prove the negative. I have asserted that it was only during this life; it is for him to prove the contrary. He has asserted that after the general judgment the wicked are to be punished to an absolute eternity; but this is mere assertion; has he given you any proof that it will be so? I therefore called upon him, in the morning, to show from the scriptures of the New Testament, that after the general judgment the wicked should be punished to an absolute eternity, or to show that punishment is connected with the general judgment. He may tell you that it is *implied* in the twenty-first chapter of Matthew, verse 46. "And these shall go away into everlasting punishment: but the righteous into life eternal." Now is there any thing said in the whole of this chapter, of a punishment after death. No, nor is there one word about the raising of the dead, or that the dead should be raised to come to this judgment, nor one word about the general judgment in the whole of the connexion. I am sorry for the state of my opponent's cause when he is reduced to the necessity of resorting to such a pitiful story, as he related concerning the meaning of the term *aionion;* and although he made use of the name of Scarlett, I would as lief he had said Mr. Kneeland, for he meant it; but he has been unfortunate both in his anecdote, and also in the application of it. To work right for him the apostle should have been speaking of Christ, instead of our light affliction;

and aionian weight of glory should have been a glory that nothing could *exceed.* He asks, in the name of the old woman, what is the meaning of *aionion?* and he answers it very correctly, which shows that the glory here spoken of means something beyond or more weighty than *aionion*: notwithstanding this, he says that aionion means an endless duration of time, and it means that Jesus Christ works out for us something far exceeding it! But was the apostle speaking of that glory which Jesus Christ worketh for us? Is the apostle speaking of what Christ does? No, he says, "our present light affliction which is but for a moment, worketh for us an excessively exceeding aionian weight of glory;" or as it is in the original κατ' πεϱβολην εις ὑπεϱβολην αιωνιον *kath' huperbolen eis huperbolen aionion*, weight of glory. Now if aionion mean strictly infinite or endless, I ask, what is there that can exceed it, even by a rhetorical figure, so as to be hyperbole upon hyperbole above or beyond it? and yet we are told that our light afflictions work out for us a far more exceeding &c. i. e. something far beyond aionian; and you will also observe that the apostle is not speaking of Jesus Christ, unless our light afflictions and Jesus Christ are to be understood as perfectly synonimous! We then, my hearers, have here an expression which is precisely the same in extent of meaning as the one which is used in Matt. xxv. 46. "And these shall go away into (aionion) *everlasting* punishment, but the righteous into (aionion) *eternal* life." Now he tells you that I think this only refers to this life: he is right, my hearers, and more than that, I mean so. Now, do not be astonished at this; you yourselves are first to hear and then determine. I then ask, upon what is this eternal life predicated? Upon good works done in this life. Then shall the king say unto them on his right hand, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and why? "Because I was a hungered and ye gave me meat, thirsty and ye gave me drink. I was a stranger and ye took me in, &c." And to the wicked he says, "depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Why? "Because I was an hungered and ye gave me no drink, &c." Now you will observe the eternal life that is promised is as a reward for certain duties performed in this life and the punishment for a neglect of those duties. Now, if my opponent is prepared to prove to me that these duties are to be performed to make

us incipients of that blessed state of immortal life, made known unto us by our Lord Jesus Christ, and that this is the doctrine of the New Testament, or that Christ ever taught us such a doctrine, he will have proved something, and have set aside all that the apostle Paul hath said upon this subject. For he says (Eph. ii. 8,) "by grace ye are saved through faith, and not of yourselves, it is the gift of God." But my opponent does not believe any more than I do that an endless life is the reward of works, it is entirely opposed to his creed. It is true that we are rewarded for our deeds of benevolence and charity, but not with eternal, (i. e. immortal) life. The few good works which we have done or can do, have no claims to such a reward. John says, (1 John v. iii. 11.) "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record God gave of his Son. And this is the record, that God hath *given* to us eternal life, and this life is in his Son." And again, Paul speaking of the priesthood of Jesus Christ, who became such not after a carnal commandment, says, (Hebrew vii, 16) "who is made, not after the law of a carnal commandment, but after the power of an endless life," If therefore God hath given us this life in, or through his Son, it is not of any works which we have done but of his free grace." It is the gift of God. (Ephe. ii. 8, 9.) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast."

Now in this, I believe, my opponent and I must agree, as it is the doctrine of the scriptures:—herein we differ: he wishes to limit it to a few, while I believe it is intended for all. On the other hand, I believe the *reward* of good deeds is limited to those who do them; and that men are punished for their evil deeds, not in an immortal state, but in this life, where they are committed; and that "in keeping his commandments there is great reward," (Ps. xix. 11;) and as God hath said by his prophet, (Ezek. xviii. 20,) "That the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him;" and as Paul has said, Col. iii. 25, "Whosoever doeth wrong shall receive for the wrong he hath done, and there is no respect to persons." So on the other hand, it is "*in* his righteousness," not *for* his righteousness, "he shall live," Ezek. xviii. 22. Now this is the only ground upon which we can contend for a reward of virtue, and be-

yond this we shall look in vain; for the eternal life which is promised is the *free gift* of God, and not the reward of works which we have done; and it is our comfort to know that God is not partial in his gifts; he is not a respecter of persons, (Acts x. 34;) but he giveth liberally without partiality, (James iii. 17.) "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." If, then, the wisdom of God is given without partiality, will he give to a few favourites eternal life and not give that life to all of us? Again, (Titus i. 2,) "In hope of eternal life, which God, that cannot lie, promised before the world began," or, as I have said, "before the *aionian times*," which, though my opponent has made some remarks upon it, he cannot show it to be incorrect.

Now, I ask if there is any thing in us that is not in you? Or, if this promise was made to you and not to us? We are told that it is not a reward for works, neither is it a partial gift: but if it were a promise made before the world began and confined to a few, would it not be partial?

Thus, my hearers, I have endeavoured to set the true picture of the two doctrines before you, and I admit, as well and as fully as my opponent does, that the reward of virtue is limited to the virtuous, and that the punishment of vice is inflicted upon the vicious; and not only so, but they are rewarded *according* to their works: but he contends that it is to be in another state of existence, while I contend that they will be rewarded for their merit, and punished for their demerits, here; and it is because I never read in this sacred book that we shall have an infinite reward for finite deeds. Endless, or eternal life is not given as a reward for any good we have done here; nor shall we be punished with endless misery for any evil we may here have done; for had our Heavenly Father promised us *eternal life* as a *reward* for our good works, he could have had nothing left to have given us as a free gift. But he can, and does, give us the full reward of our virtuous actions here. Then, if he gives eternal life as a free gift, it excludes boasting.—Eternal life is no more given as the reward of virtue, than endless misery is inflicted as the punishment of vice. And do we not see that every thing we enjoy is the free gift of God without partiality. Look at every thing that he has created: does not his rain

descend upon all alike? What do the scriptures say? Our Lord says, (Matt. v. 45,) "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Again, he says, (John iii. 17,) "For God sent not his Son into the world, to *condemn* the world, but that the world through him might be saved." Again, (1 John ii. 2,) "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." And (1 Tim. ii. 6,) "Who gave himself a ransom for all, to be testified in due time." (Heb. ii. 6,) "That he by the grace of God should taste death for every man." If, therefore, we deny that he tasted death for every individual being, you must deny that he tasted death for any one, which my opponent will not admit.—Notwithstanding the evidence of all these important truths which I have advanced from the scriptures, and without having given you one word of argument to contradict them, my opponent still contends for the truth of a doctrine directly contrary to what these scriptures prove. And so he would make you believe, that when God says he will have all men to be saved and to come to the knowledge of the truth, that he does not mean all,—only a few; and that where God says he is "not willing that any should perish, but that all should come to repentance," my opponent will tell you it does not mean all, but it is only the elect that are meant.

The advocates of this doctrine talk about God's *secret* and *revealed* will, though I have not heard it yet from my opponent. Now, I conceive that if it were a secret will God would have kept it to himself, and not revealed it: for I have always been under the impression, that where revelation begins, mystery ceases. Therefore, as a plain man, (for I make no pretensions to perfection in learning, though my opponent has sneeringly told you I do,) I understand them to mean exactly what they say, and I candidly confess, that if they do not mean what they say, I do not know as they mean any thing. Let, then, my opponent show you the *secret revealed mystery* of the scriptures, or that they do not mean what they say. It is the same with him in the Greek as in the English, he wants to show you that the Greek terms mean contrary to the plain language. When you read, (Matt. v. 45,) "He sendeth rain on the just and on the unjust," you are not to believe that it means so, but something else, though you know it to be true from common observation;—when you read, (John

iii. 17,) "God sent not his Son into the world to condemn the *world;* but that the *world,* through him, might be saved," you are not to believe it:—when you read, (1 John ii. 2,) "Jesus Christ is the propitiation for the sins of the whole world," you must not believe it:—when you read, (Heb. ii. 9,) "We see Jesus, through the suffering of death, crowned with glory and honour, that through the favour of God, he might taste death for ALL, (or as it is in the received text,) for *every man;*" you must not believe it:—it means something in *revelation,* which is, to most of God's intelligent creatures, a *mystery;* but you must not believe that *all,* or *every man,* is meant:—and when you read (Rev. v. 13,) "And every creature that [*is*] in heaven, and on the earth, and under the earth, and those that are in the sea, and all things that are in them, I heard, saying, "Blessing, and honour, and glory, and dominion, *be* to him who sitteth upon the throne, and to the lamb, to the ages of ages," you are not to believe it:—although, were I to be permitted to pen a passage in favour of the doctrine of the universal salvation of all mankind, I could not, with all the *learning,* so satirically noticed by my opponent, I could not indite one more fully to the purpose. I do not know how I could express this doctrine in stronger language. For, the inspired writer says, And not only every creature which is in heaven, but those on the earth; and not only those in heaven and on the earth, but those that are under the earth; and not only those, but also every creature that is in the sea; and lest there should be any mistake, as though he knew his prophecy would be disputed, he says, and all that are in them, heard I saying, Blessing, &c. Then are they to sing this glorious song of "Blessing, and honour, and glory, and power, be unto him that that sitteth upon the throne, and unto the Lamb, for ever and ever." Now, if this is to be the song of those who are in heaven, and on the earth, and under the earth, and in the sea, and of all that are in them, I want no better Universalism. And if my opponent will give me leave to preach such Universalism as this, I shall be perfectly contented with it. I want no better.

[The time being out, Mr. M'Calla ascended the stairs,—a few words passed between the speakers, and Mr. M'Calla said, "We will meet to-morrow morning at half past 9 o'clock."—

Mr. Kneeland.—So be it,—God willing.]

The following letter was sent, this evening, to Mr. Kennedy, by the other Moderators:

(COPY.)

"Dear Sir,

"In consequence of several harsh and unprovoked expressions which you have made to us since our association with you as Moderators of the Theological Discussion (now pending between Rev. Mr. Kneeland and Rev. Mr. M'Calla,) we feel it a duty which we owe to ourselves, to decline serving with you longer.

Yours, respectfully,

WILLIAM HOGAN.
WILLIAM MORSE.

Philadelphia, July 16, 1824.

Mr. NATHANIEL KENNEDY, *Present.*

Note.—I have not addressed Mr. Kennedy as one of the Moderators, nor have I sent him the work as it appeared: first, because he was not continued in the office to the end of the discussion, for the reasons assigned in the letter sent to him by the two other gentlemen of the Board, and, secondly, he told me afterwards he did not wish to have any thing more to do with it.

FOURTH DAY.

FRIDAY MORNING, JULY 16.

The following letter was addressed, this morning, to Mr. M'Calla:

(COPY.)

"Mr. M'CALLA,

"With the consent of Mr. Hogan, I send this to inform you that he and myself have declined serving as Moderators, for reasons contained in a note addressed to Mr. Kennedy last evening.

WILLIAM MORSE."

July, 17.—7½ *in the morning.*

Mr. M'CALLA,—Philadelphia, No. 69 N. Third-st.

Mr. M'Calla.—It has been considered necessary to make some other arrangement with respect to the moderators: the alteration was suggested to me in writing. I had no ——[*Here a gentleman stood up,* (*Dr. Ely, it is presumed,*) *and observed that it wanted a few minutes of the time, and as Mr. Kneeland had not yet come, he thought it would be adviseable to defer making any observations till he did come, as he considered it unfair to proceed in the absence of either party. Mr. M'Calla immediately sat down:—in a few minutes Mr. Kneeland came. Some desultory conversation relative to the choosing of some person to succeed Mr. Kennedy then passed between the parties.*]

Mr. M'Calla.—I have to inform you, my friends, that the Board of Moderators is dissolved.—I have selected

one in the room of Mr. Kennedy; and, as the notice has been so short, if Mr. Kneeland will agree to the one I have selected, perhaps the others will consent to resume their seats.

Mr. Kneeland.—If the gentleman whom my opponent has selected is a clergyman of this city, of whatever denomination, I shall not object to him.

Mr. M'C.—I have selected Dr. Ely.

Mr. K.—I have no objection; and will thank the other gentlemen if they will be so kind as to take their seats with Dr. Ely, and hope he will be good enough to accept of the appointment.

[*Dr. Ely was, therefore, requested to take his seat as a Moderator during the remainder of the discussion, and having accepted the offer, he ascended three or four steps of the pulpit stairs and addressed the audience by observing,*]

"That upon the propriety or the disadvantage of such discussions as the present, he would give no opinion; but as it had been undertaken, it should be conducted in such manner by the speakers as was best calculated to elicit truth, and should be attended to by the hearers with that order and decorum which became so important a subject. He was convinced that each of the gentlemen engaged was perfectly sincere in the opinions which he held, and if either was convinced of error, he would, no doubt, acknowledge it: for his part, although he did not hold with Mr. Kneeland in sentiment, yet if this discussion should prove to him that he held a doctrine which was not founded in truth, he would gladly renounce it, and could he be persuaded that the Universalist doctrine was true, he would as readily preach that from his pulpit as the doctrine which he now preaches; and so far, he observed, was he from being *prejudiced* against the opinions held by Mr. Kneeland, that he would have no objection to hear him preach his sentiments, had he the opportunity on a week-day, when he was not engaged by his official duties, as he is on the Sabbath. He again observed, he did not agree with him in sentiment, yet he believed him to be sincere and respected him as a man, and as such he would give him his hand:—[here they shake hands; and he also shook hands with the other moderators:]—and this is a feeling that ought to be cherished by all of you who attend this discussion, towards both the speakers; no matter how you may differ from them in sentiment, viewing them as being engaged only in search after truth; which, if we be in

doubt, we all have a right to inquire after: and, he continued, although I have extended my hand to Mr. Kneeland, I have not done it to force Mr. M'Calla to do the same. He has a right to use his own discretion; and if he feels conscientiously scrupulous on the subject, he must be left at liberty to please himself. I would, however, again urge you all to exercise christian forbearance towards each other.—He concluded by observing, that since the two gentlemen had done him the honour to request him to take a seat as one of the judges, he would be much pleased to embrace the opportunity, if agreeable to the other gentlemen, as he had been pushed about in the crowd for the three preceding days, and he certainly should not have any objection to taking a good cool seat with them during the remainder of the time that it might be necessary for him to attend."

9½ o'clock.

Mr. Kneeland.—The time has now arrived when we are again to resume this important discussion, and I cannot but express how happy I feel that the arrangement with regard to the Bench, has been so speedily, so amicably, and so satisfactorily arranged. It leads me to indulge a hope that every thing will go on in an orderly and peaceable manner, and that it will be considered by all, as it has been justly observed, that however widely we may differ in sentiment, we still should observe a proper decorum and christian feeling towards each other while engaged in this important discussion. Previously, however, to our resuming it, as it is my privilege to open the debate this morning, I feel it to be my duty to address that Being, whom, however we may disagree in things of minor importance, we all acknowledge to be the only object worthy of our supreme worship and adoration; to acknowledge the gratitude I feel for having been preserved through the silent watches of the night, and to return our grateful thanks to him for all the blessings and privileges, which, through his kind Providence we enjoy, as well as to supplicate the continuance of every needed good.—Those of you, my hearers, who can unite with me in this important and solemn obligation, will be pleased to rise; and those,

who, from conscientious or other motives, cannot unite with us, can keep their seats: we will not condemn them. [*The prayer was short but impressive; during which time there was profound order, though Mr. M'Calla and some others kept their seats.—Discussion resumed.*]

Mr. K.—This is the fourth day of this important discussion, and I would ask you, my friends, how far we have progressed in it? What has been gained or what lost by either the one or the other? To what point have we come since its commencement, and if to any one, how has it been decided, if decided at all? To me it appears, as I think it must appear to you, my hearers, that on the one part it has been nearly a continued series of entreaty and solicitation to induce my opponent to come to some one point, which we could mutually admit as a main point on which this discussion might be finally decided, and on the other, a continued series of quotations without any argument to prove the meaning which was attached to them, in the interpretation of which alone we differ, as we both receive them as the truths of God.

You have heard all that has been advanced on each side, I shall, therefore, not pretend to attach any undue merit to either, but shall leave it to your decision, who are to be the judges between us as to the weight of argument brought on either side, and I conceive that all that has been said on the one side or on the other, is perfectly safe in your hands, and there I am perfectly willing to rest it.

Now, I would ask you, my friends, what has my opponent engaged to prove? He has engaged to prove that the punishment of the wicked is to be absolutely eternal. To do this, what should he have proved? He should have shown that a law was given to man, for the transgression of which, he was to be put in a place, or prison, called hell, where he should remain in misery to an absolute eternity. He then should have proved from the scriptures the existence of such a prison, that this prison is to last to an absolute eternity, that this prison is to be filled with human beings; not that they may be purified from their wickedness, but that they are to remain, increasing in sin and consequent misery to all eternity; and that this prison was to be continually increasing in the number of human beings which it contains, following one after the other as they leave this world, until their number shall be complete; who are to remain, not by one generation passing away and another arising to supply their place, but by the

perpetuity of the existence of the same generation of people, who will suffer this punishment for the sins committed here, and continue to suffer punishment for a continuance of sin there; and that the justice of God required them to suffer it to all eternity: and lastly, to show from the law of God, that this prison is to last, for the reception of the wicked so long as God himself exists!—Has he done this? Has he, since he commenced this discussion, established even one of these points to the satisfaction of those who have attended? I say, and without any fear of contradiction, that *he has not established one of these points*, and the most important one, that there is a place where the wicked will be in torments to an endless eternity, he has not even attempted to establish; that is, if he means to predicate his doctrine of eternal misery on the wicked being cast into Sheol or Hades, which are translated, Hell.

It is evident, from the scriptures, that death, and the receptacle of the dead, Hades, will deliver up their dead, and all that are in them, for they are to be cast into the lake of fire: (Rev. xx. 13, 14,) "And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." Thus, I not only show you that they are to deliver up all that is in them, but prove also that they are to be cast into the lake of fire, and are to be destroyed or cease to exist, which is to be the second death.

Here it may be necessary to ask, what is here spoken of? It is the death of what? Why of Death and Hades, and of nothing else. My opponent has told you that it means the death of those beings who are in Hades; but what proof has he given you that this is the meaning? His bare assertion, without proof, or even argument.—What does the scripture tell you? Does it not say that death and hell are to give up all that are in them before they are destroyed? If, then, they have no beings in them when they are cast into the lake of fire, where does my opponent find that the beings which they have given up are to be cast into the lake of fire? It is death and hell that are to be cast into the lake of fire, and not the beings that were in them, for they are previously to be given up. My opponent must bring something stronger than his bare opinion, before we, as rational beings, can receive a doctrine so directly contrary to scriptural testimony.

We have no account of Hades or Hell being destroyed until it has yielded up all that are contained in it; no, not until it has given up all it possessed: and when it has done this it is to be cast in the lake of fire and destroyed. This is plain scripture testimony. It is a fact contained in the New Testament, and is as well supported as any fact that can be proved from it. And whether we consider this account to be literally, or figuratively true, it is equally in favour of the doctrine for which I contend. It is an account of the total end of death, and all that bears the name of death, as in Psalm xxxvii. 10, "For yet a little while, and the wicked *shall* not *be*: yea, thou shalt diligently consider his place, and it shall not be." Now, I can tell you, my hearers, we have but two states spoken of, as relating to human beings, the one mortal and the other immortal. We know that we must all pass through the valley of the shadow of death, to pass from a mortal to an immortal state; but when we have obtained that immortal state, can we become mortal again and die a second death? How then does my opponent say that the beings in Hades, whom he represents as being immortal, are to undergo this second death. Do the scriptures say that the *beings* contained in Death and Hades, or Hell, experience a second death? No, but death and Hell which are to be destroyed after they have given all up! I am aware that it says, "And whosoever was not found written in the book of life, was cast into the lake of fire." (Rev. xx. 15.) But my opponent must prove that some will be raised immortal, and yet not be in the book of life, or else that text will prove nothing to his purposes. It is of the immortal which we speak. For my opponent to prove therefore what he has asserted, he must prove that there must be more than these two states; namely, that they are mortal, then die and become or be raised *immortal*, then these immortal beings undergo a second death, and enter into a third state of existence, which may be called immortal *death*, and of course immortal torment! But I have good evidence, on my side, against him: for niether Jesus Christ, nor his apostles ever speak of more than two states of man, the one earthy, and the other heavenly; the one mortal and the other immortal. Now this is the evidence of scripture; it is not mere opinion and assertion of my own: therefore, on this new testament ground, I am willing to rest this argument. When Paul is speaking to the bereaved brethren who were lamenting the loss of their deceased friends, he

says, 2 Thess. iv. 13, 14. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For since we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." Now this may mean only a few or many who sleep in Jesus. I do not bring it to prove that all do. I only brought this passage to show that as many as Paul was speaking of, were it few or many, who were dead, in that state he spoke of them as being asleep in Jesus. Now did Paul tell them this in order to convey to their minds, an idea that those who were asleep in Christ would be happy before the resurrection? No, certainly not, but to assure them, that he who had raised up Christ Jesus from the dead, would in like manner raise up those for whom they were sorrowing, in his own time at the resurrection; when the Lord himself shall descend from Heaven with a shout, "with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Well, what then—shall the dead out of Christ then be raised? No, we read of none such. But "then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so, we shall be ever with the Lord:" As he also says, 1 Cor. xv. 51. "Behold I show you a mystery: we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Now you will observe, he is not speaking of a part of the dead, but of all; and not only those who are dead, but those who are living also. Nor need any one pretend to evade it by saying, he is speaking to the Corinthians only, he is speaking of all who die in Adam; for he says, verse 22, "For as in Adam all die; even so, in Christ, shall all be made alive." Now if this does not speak of all mankind, I do not know of what it does speak. He says, "we shall not all sleep, but we shall all be changed." I understand, he means by those who will not sleep, those who may be living at that period when this great event is to happen: and whether I sleep in death or not, if I am to be changed from a mortal to an immortal state, and from a life of suffering to a state of bliss and happiness, it is all I want. I understand by the word corruptible, a state, which is liable

to sin and misery, and which may be destroyed; and by incorruptible, a perfect state. As therefore, I have the evidence of Jesus Christ by his apostle Paul, that all who do inhabit, or have inhabited a corruptible body, will be raised incorruptible, it is quite sufficient for me. Let my opponent, therefore, prove the words of the apostle to be false, before I contend with him further on this subject. My object at present, is, to establish one important fact, namely, that whether few or many will be raised, those who are raised, will be raised to a perfect state: for immortality cannot err: nor is it any where stated in the scriptures that it is given as the reward of works: but it is declared to be the free gift of God. Now if this free gift is for all, and immortality cannot err, how says my opponent that some will be continually increasing in a state of sin and misery to an absolute eternity? And if immortality can err, with reverence I would ask, what prevents the Supreme Being from erring himself? I shudder, my hearers, at the idea! God is no more than immortal. How then is it possible for immortality to err. I therefore contend, with the apostle for my authority, that when all things of a mortal nature shall come to an end, that all shall be raised to an immortal and incorruptible state; and if the ground which I have taken be correct, namely, that immortality cannot err, my side of the proposition may without difficulty be proved true; and if it is not correct, let my opponent show to the contrary. He has urged that immortal life is given as the reward of works, and only to true believers. Now the doctrine of the scriptures is, that it is a free gift, and this is the doctrine of the church to which he professes to belong; which you will perceive if I read his confession of faith: and if, what he has told you be right, that it is a reward for good works, I have only to bring him to his confession of faith, to prove that he does not believe what is there contained. And if the doctrine there contained be right, he must admit that I am right; for I maintain that the determination, in the mind of God to give to man an immortal existence, was distinctly, determinately, and unalterably fixed before the creation of the world. But if it is not predicated on works, nor on faith, on what is predicated; or, you may say, what chance is there of salvation? Does it depend upon any revealed will of God to select one and reject the other? I would say not: but if this doctrine be true and my opponent can support it from the scriptures, I am willing to give him

the argument. But I would ask, what evidence have those who term themselves the elect, that they are any more the peculiar favourites of Heaven than others? What evidence have they that they are saved from that threatened punishment, which they deal out with such a bold hand to others? You who believe in the salvation of an elected few, undoubtedly consider yourselves as belonging to the number. But I would ask, how do you know that you are one of the elect? Is there any word or passage in the scriptures, which authorises you to single yourselves out, from others, as one of the peculiar favourites of our heavenly Father. No, you must confess that you have no such evidence; nor any evidence except that which is within you. The evidence of the scriptures is, if a man doth righteously, he is born of God, and the love of God abideth in him, and this will be evinced by the love which he will bear to his fellow creatures. If then you possess this love, you will have reason to hope for yourself. But are you, can you be certain, that you are, or will be saved, upon the principles of my opponent? Do you find no uncertainty rankling in your minds? If you do, how stands your hope then? Yea, if you have much hope, have you not also much fear? If so, how does your faith accord with the scriptures, 1 John iv. 18, "There is no fear in love: but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." Do your feelings tally with this scripture, or do you reject scripture evidence and depend upon miraculous powers? Another proof of a man's being born of God, is in 1 John iii, 9, "Whosoever is born of God, doth not commit sin, for the seed remaineth in him: and he cannot sin, because he is born of God." Now, do not you commit sin? It is to be feared that you do, then how say you that you are of the elect. The apostle says, "He that saith he has no sin, deceiveth himself, and the truth is not in him." Now, change the position, place your hope on faith and works, or on the final perseverance of the saints, are you sure that you will continue unto the end? Are you any more secure from committing sin, than Peter was when he said to our Lord Math, xxvi. 33. "Though all men shall be offended because of thee, yet will I never be offended;" and verse 35. "Though I should die with thee, yet will I not deny thee;" and yet how soon did he betray his weakness by denying his master! Then, whatever your feelings may be now of the certainty of your salvation, are you certain, you will

possess those same feelings at a dying hour? If not, what proof will you then have of your being one of the elect? On either of these grounds which my opponent depends for salvation, your feelings are put in fear, as well as mine. You then can have no better evidence of your election than I have of mine; neither can you be certain that you will die penitent. But, my hearers, I do not rest my hope of immortality on so shallow a foundation as human frailties. I depend upon something more solid and substantial, even upon the promises of that Being, who, because he could swear by no greater, has sworn by himself. It is upon his promise made known to us by his son Jesus, that I rest: therefore my hope is stedfast and sure; without a gloomy doubt or corroding fear. For we have the sure word and testimony for it. (1 John v. 11.) "God has given us eternal life, and that life is in his own." My opponent says, yes, that means to believers *only*. Does he not say this my hearers in direct opposition to the scriptures? Have you any evidence from them that God is partial in this precious gift of his Son. Let him prove that God is partial, before he again makes such an assertion. The scriptures say, (1 John ii. 2, 3,) "And if any man sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."—Perhaps my opponent may be disposed to say that this only means for the *apostles and believers;* but mark what follows: "And not for *ours only*, but *also* for the *sins of the whole world.*" Now, if our Lord made a propitiation for the sins of the whole world, and his offering was sufficient, will not all be saved? And if not, as the same thing must always prove the same thing, what evidence have you that the apostles themselves are saved? For they rested their hope of salvation on the Lord Jesus Christ alone: if, therefore, the only dependence we have, is on the Lord Jesus, we have the same assurance of the salvation of the whole world as we have of their salvation, or of any other individuals that ever existed. I now wish my opponent to meet me upon some point, upon any one he pleases, whereby we may bring this discussion to a close; for although I have promised to meet him till both parties are satisfied yet I have not promised to continue it to an unnecessary and unreasonable length; nor have I the controul of this house to any indefinite time, and therefore cannot promise my opponent that it can be had for this purpose after to-day. I, or my friends, have provided a house for four days; let

him or his friends, do the same for a like number of days, and in this way by each providing a house for an equal period of time, I will meet him as long as he will meet me: therefore in making this statement I think it will be admitted, even by my opponent, that there is nothing in it like shrinking from a continuance of the contest. If he, or his friends, provide a place for the same period of time, that I or my friends do provide one, I will continue it till death removes one of us: nor do I anticipate that any one will say there is any unfairness or want of candour in this proposition. I wish to deal fairly with my opponent, and to be candid with him, though I must say he has not been so with me, but you are to be our judges.

11 o'clock.

Mr. M'Calla.—I now know my time, and know what I have to do in the time I have allotted to me. It is well known to you all that I am a stranger among you, and it is equally well known that I have no church here, neither have a congregation. As, therefore, it is probable that it will not be convenient for me to procure another house, and as I have been *refused* a further use of this for the continuance of the discussion, I shall endeavour to say all that I can upon the subject to-day, and bring this discussion, God willing, to a close this evening; and I hope that neither you nor my opponent will think it strange if I should not answer his arguments, as my time is so very limited.

The question which is the subject of this debate is in the hands of the moderators, and has appeared in print. It is not to determine whether the wicked are punished for their crimes committed in this life, for that is not disputed; but whether they are to be punished in another state, and to an endless eternity. I have engaged, on my part, to prove that the punishment of the wicked is eternal; and on the other hand, my opponent has engaged to prove that it is only temporal. Now, you will observe that there are not two distinct questions in the proposition; there is but one,—one side of which I have engaged to prove and my opponent has equally engaged to prove the other.—It may be well for you to know that there are different opinions with respect to temporal punishment; but he has very distinctly told you which side of the question he holds and what he means to attempt to prove, and that he will sup-

port that part of the proposition contained in the question, which states that the punishment is not absolutely eternal, but that "it is only a temporal punishment in this world for their good, and to be succeeded by eternal happiness after death." He has given you an opportunity of ascertaining in what manner he intends attempting to prove his part of the proposition: for the resurrection, he has told you, is in this life, and does not mean any thing which will take place in another state of existence after death! On the other hand, I insist upon the truth of that part of the proposition contained in the first question, that the punishment of the wicked is absolutely eternal, and deny the second part of the proposition, contained in the second question; because it is untrue. It will be my duty, therefore, to prove the truth of the first, and my opponent's duty to prove the truth of the latter.

It may be necessary to observe what is necessary to bring this discussion to a point on which it may be finally determined. In order to do this, I must bring forward all the evidence that can be produced, to prove that it is absolutely eternal, and he, on his part, to produce all the evidence he can, to prove that it is only temporal. To determine it, therefore, I must prove that it is eternal, or he must prove that it only temporal. I shall, therefore, notice all the evidence already adduced in favour of its being eternal, and then give you a refutation of the arguments produced by the opponents of this sacred truth.—I shall not attempt to follow my opponent, nor to dispute what he has advanced.

I had purposed bringing forward and arranging in better order than he has done, the most powerful texts on which the advocates of his doctrine found their belief, and the arguments which have been adduced in favour of it by men far more able to do justice to the cause than he has done to it, so that we might have the strongest weight of evidence arrayed before us on each side. As, however, I have received a hint to close soon or not at all, if I should be prevented from accomplishing this, you will all know the reason. But I am willing to submit, as I consider it all at the disposal of Providence.

With respect to that note which was produced yesterday, I here declare that I never told any man that I did not intend ever to come to the point. But I am certainly entitled to my own way of doing so.

You may all easily see by my manner of proceeding that I had a regular course laid out, which I wished as regularly to pursue. I first endeavoured to prove the absolutely eternal punishment of the wicked from the attributes of God, that his justice required it; and this was by producing such a number of passages of scripture in which the doctrine was clearly contained. Secondly, From the utter helplessness of man, which is clearly set forth in the scriptures, and that man cannot deliver himself from this punishment which is eternal; he must, therefore, take hold of the great deliverer who alone is able to save him from it; but that living and dying in sin, he must inevitably perish.—There are three passages which clearly imply this. Heb. ii. 3, "How shall we escape if we neglect so great salvation." Now, they say we can escape it, although we should neglect this salvation.—In the next place, I have shown you many passages where there is an evident contrast between the future condition of the righteous and the wicked; such as, the wicked "shall not stand in the judgment, nor sinners in the congregation of the righteous," (Ps. i. 5.) But they say, "We shall all stand in the congregation of the righteous."—The next was by negative expressions, such as, (Mark ix. 43—46,) where the place of torment is spoken of as a fire which *never* shall be quenched, and that as it is an unquenchable fire, it shows plainly that it must mean eternal punishment. Again, (Matt. xii. 31,) "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall *not* be forgiven unto men." And (Luke xiv. 24,) "That *none* of those which were bidden shall taste of my supper." But they say that they shall all taste of his supper.—And I have shown that their punishment is absolutely eternal by those positive declarations of scripture which state it to be so.

There are fifteen passages where the same terms, (*eis tous aionas ton aionon,*) which are used in other places in connexion with future punishment, and are rendered *for ever,* and *for ever and ever,* are used in such a connexion that it will not be necessary for me to attempt to prove that they are unlimited; but we must admit them to mean an absolute eternity from the sense in which they are used: and if we admit that these passages, without a single exception, have that meaning, we must equally admit that in all other passages where the same term is used, it must also mean eternal; and, therefore, when used in

connexion with punishment, it proves that punishment must be so too.

There is another term about which much has been said; it is the term *aionios*, which never means any thing short of an absolute eternity; and whenever it is used in the scriptures, it always means that; (except in half a dozen places, and there being used in connexion with punishment, my opponent contends it cannot mean eternity;) but if it means eternity in all the rest of the numerous passages, we have a right to conclude that it has the same meaning when used in this connexion. I quoted a passage yesterday, from which my opponent had been endeavouring to prove, that the term was applied to signify only the duration of a man's life, in the case of the servant of Philemon, on which he commented with a greater degree of plausibility than I had expected, and in such a reasonable manner as we are not accustomed to hear from him. In noticing his remarks, I quoted his own assertion, and I observed that bare assertions were no proof. He says that he has given you proof that it does not imply eternity; we will examine his proof. In Paul's epistle to Philemon concerning his servant Onesimus, he says, "For perhaps he therefore departed for a season, that thou shouldest receive him *aionion*," (rendered "*for ever*," in the common version.) But my opponent has it "*for life*." Now I would ask, is Paul telling Philemon to treat Onesimus as a servant? No, but as a brother, a brother in the faith. My opponent says, that Paul could not mean that Philemon was to retain him as a servant in another state of existence, and I really thought there was some plausibility in his arguments, more than I could have expected, and remained under that impression till I read the next verse, and then I saw immediately what Paul meant. He says, "Not now as a *servant* but, above a servant, a *brother beloved*, specially to me, but how much more unto thee, both in the flesh and in the Lord." When I read this I could not but think of the strong words which escaped from the man who has translated the New Testament for us; and convinced me how correct he was in saying that a bare assertion was no proof. For my part I never thought that Paul wanted Philemon to receive him as a servent for ever: for in another world those who die in the Lord will be all equal; but as a dearly beloved brother in Christ: as one who will enjoy with him the blessings promised to believers in heaven: nor am I aware that

there is, or ever will be any thing in heaven to destroy this connexion which exists between the Lord Jesus Christ and his saints. Are we to be brethren here on earth and not to be brethren in Christ, or in heaven? But they are termed both fellow servants and brethren; as in Rev. xix. 10. "I am thy fellow servant, and of thy brethren that have the testimony of Jesus." That is, I am thy brother who am come to inform thee of things that shall come to pass:—a brother united by those bands which shall never be dissolved:—a fellowship which exists while we are here on the earth and will exist for ever in glory among those who are brethren in Christ. Sometimes those heavenly fellow servants are sent here to comfort and encourage those who are on the earth, that we may continue to the end receiving the reward of our faith even the salvation of our souls. So that the whole of his sophistical arguments are after all of so little importance that I would not have noticed them if it had not been to make you acquainted with his sophistry. I noticed yesterday something of a similar nature, which I wish again to bring to your remembrance; but I will not dwell long upon it as my time is limited. It will therefore be necessary for me to be as short as possible. But as it is one worthy of your attention, I will repeat it. A poor widow who was in great affliction came to one of these learned translators with a great deal of sincere simplicity and full of anxious inquiry to know the meaning of a certain expression which she had read, in a book that had been lent her by a brother. Now I wish you to observe it, that you may judge of the wisdom of the translator, and whether it be a supposed case or a real one is of very little importance. When she came to Mr. Scarlett, or Crimson, or any man you please, she told him she had come to read the passage that he might explain it to her: she read the translation of the passage (2 Cor. iv. 17) "For our light affliction, which is but for a moment, worketh for us a far more exceeding and aionion weight of glory." She says, pray, Mr. Scarlett, what means the word *aionion?* Why, it means a temporal duration, the duration of an age. And is this all that I shall enjoy, only a temporal comfort and nothing more for all my many years of sorrow and affliction which I have endured? It is all, he says, for it does not prove the eternity of salvation any more than it proves the eternity of the sinner's punishment. The poor widow much disappointed says, well, Mr. Scarlett, or

any thing else you please, have you no more comfort for me than this? Surely this could never have been intended for comfort, for I find none of it here, I had fondly hoped that instead of a temporal comfort it had been an eternal one. So that the translation of these learned men defeats to a certain extent the design of the gospel which was to impart comfort to the poor souls of believers while here on earth. But let them mutilate the scriptures as they please, there is yet one text left in Hebrews ix. 11, 12. "But Christ being come an High Priest of good things to some, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building: neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained aionian (*eternal*) redemption for us," Now, if this was the only one contained in the scriptures it is as satisfactory as we can desire; for if one proves the doctrine it is all we want: and were all the others silent on this matter, it would be of no consequence. But perhaps they may be disposed to say that what Jesus Christ says by his apostle Paul is not worthy of belief, unless he preached it to the Gentiles as well as to the Jews. A similar passage to this is found in 2 Cor. v. 1. But perhaps they will say that this indissoluble tabernacle is spoken of in relation to Jesus Christ, and that it is not at all applicable to the case of the widow.

Thus, my friends, has this learned translator given you a great deal of light by this new translation. He says that it is to be an excessively exceeding aionian weight of glory; that is, that it is a time going beyond aionian, and that the term aion meaning an age, exceeding aionian, means, to a temporal age and beyond it; for it carries the idea of more than ages. You may define aionian as you please, says he, and yet it never implies, of itself, an absolute eternity; for it sometimes means one period of time and sometimes another, according to the connexion in which it is used.

Now, what comfort did this afford the poor widow?—That she was to continue, perhaps, for many ages longer, before her soul should enter heaven, and then it would be uncertain how long this aionian glory might last; and the comfort which she had been expecting as soon as she left this world, she now looks forward to a very remote period, if at all. For he says that David, who died so many centuries ago, is not yet there! What comfort can they,

then, give to the afflicted? They have none for themselves.

The remarks which he has made on this passage do not afford the least shadow of a criticism. They are the mere opinions of a visionary sophist; because the term exceeding is used before the word aionian, it must be either an adjective or a participle; but it is not found as a participle in the Greek. And if it were found so in the Greek, does it necessarily imply beyond aionian? For if it be a participle, it is placed by apposition, and not in government.

Now, I, on my part, never pretended to have much knowledge of the Greek, and, therefore, never presumed to translate the scriptures, and I should suppose that those who do not know any more of the Greek than I do, should not attempt to translate.

But I am not alone in my opinion that it is placed by apposition, and not in government, for the learned Chrysostom has given the same opinion here that I have, (and I question very much if my opponent does not mean the same thing himself, but expresses it differently: (he uses a remarkable contrast: he compares the adjective *aionian* by adding another word, and doubles that word to express the absolute eternity which is here intended. But my opponent tells you in his note on this passage, "if *aionian* be strictly infinite or endless, how can any thing exceed it, even by a rhetorical figure, so as to be *hyperbole upon hyperbole* above or beyond it?"

Now observe, instead of making it express an absolute eternity which he should have done, he has translated it, "excessively exceeding aionian weight of glory." He told you in the course of his remarks, that he added this word to give force to the expression, and says, it means a going beyond aion.—Now, I really wish that he knew a little more Greek, or possessed more honesty; for he, not a moment before, compared it so as to imply an absolute eternity himself.

I think I have now done enough, and said enough on these two texts to show the fallacy of their translation, and to prove that the true meaning of the term is an absolute eternity; I will, therefore, not take up much more of my precious time on this subject, which is now so limited that you must excuse me if I do not take notice of every one of his sophistical arguments which he has advanced, as I have already given you the reason.

In relation to that passage in 2 Cor. v. 1, we read in his translation, "For we know that, if our earthly house

of this tabernacle were destroyed, we have a building from God, a house not made with hands, *aionian*, in the heavens."—Now, suppose that I were a poor weak man, we will not suppose the case of the widow again, and I have been guilty of many grievous sins, for which I mourn day and night; the more I know of the love of God, my Saviour, the more dissatisfied I am with myself: and suppose I were so borne down with the sense of my guilt in the sight of God, and with my afflictions here on earth, that I had no notion that it was possible for me to remain here, according to all human probability: but suppose, further, that I were to die in this state:—(and, my friends, I am willing to die in defence of that sacred cause which I am advocating,) should I be without hope? No: we who are believers have a building not made with hands, eternal in the heavens. Now, what consolation would that idea of a heavenly building afford me if I thought it was only temporal? What! Is that heavenly house to be destroyed as well as those which we now inhabit and which are only temporal? This, indeed, would be more singular than his note, which tells you that it is to go above or beyond eternity. This mode of reasoning of his may do very well for some who know no better.

When our Lord was asked by a certain ruler, (Luke x. 25—28,) "What shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." Now, you all know that it was not a temporal life that he meant, but an eternal one.—Again, (John v. 39,) "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Now, did any Jew expect eternal life from him? No, nor from what he said: they did not look for eternal life from him, and he knew it; therefore he says, they look unto the old law of Moses. It was in Moses they trusted, and would not have this eternal life which was offered to them; therefore, (as it is said in Acts xiii. 46,) "It was necessary that the word of God should first have been spoken to you;" that is, to the Jews; "but seeing ye put it from you, and judg yourselves unworthy of *everlasting* life, lo, we turn to the Gentiles."

10½ o'clock.

Mr. Kneeland.—I consider it necessary to state, for the information of my opponent and this numerous and respectable congregation, that I have no more command over this house than he has. I have not spoken to any one on the subject, and, therefore, do not know what is the opinion of the Trustees concerning it; I only meant to be understood that *I* could not promise it, and if it should be obtained, *others* must be consulted besides myself. For aught I know to the contrary, the house may be obtained for the purpose as long as we may live. I have not said the house could not be obtained longer than to-day; for I am not aware that it cannot. I only meant to inform my opponent that it does not rest with me.—He has the same means of providing a building as I have. We were permitted the use of this through the kindness of my friends; but it was not anticipated that the discussion would continue to an unreasonable length, and this is the fourth day that we have continued it here. Now, let him provide another building, through the influence of his friends, for an equal period of time, and so alternately. If he will do this, I will meet him as long as he will meet me, or till one or the other of us is convinced of his error.

My opponent has talked a great deal about my arguments. I am perfectly willing that he should call them sophistical; for I am well convinced that his calling them so, will make them neither more nor less so than they really are; and with the judicious part of this assembly, who are as well qualified to judge of the soundness of the arguments produced on either side as he is, his terming the arguments which I produce, sophistical, will not convince them that they are so, contrary to the evidence of their own senses. I am, therefore, perfectly willing to rest the truth of what I have stated, with them, without any further comment, knowing that they will give the arguments all the credit they deserve.

He says he has produced several passages of scripture directly to the point, in order to prove his part of the proposition. Now, I ask, if he has produced *so many* positive passages, has he not produced one? And if he has produced one passage which signifies absolute eternity, what one is it? Let him select his passage, and it will be only necessary for him to show that it is used in connexion with

punishment, and of course he will prove his favourite doctrine of eternal punishment. But has he done so? Has he shown one passage where a term which necessarily implies an absolute eternity, is used in connexion with punishment? Not one! He has named several where the terms used are in connexion with things that in themselves imply eternity in its fullest extent; but here those things are understood to be strictly eternal, not because the terms connected with them prove them so, but because they are eternal in their nature; as, the existence of God, the life given us in Christ Jesus, or the immortal life which will be given us in the resurrection.

He has produced one passage which contains a phrase which I have admitted may imply an absolute eternity, and which is rendered *world without end*, but he has not produced a single text where this phrase is used in connexion with punishment. Now if he cannot produce one text which proves his doctrine, I ask, will his producing ten thousand texts of the like kind, containing terms which are merely equivocal, any more prove it? But if it is to be proved from the scriptures, let him take two or three of his strongest texts, and we will examine them, that we may not confound your senses with the multitude of numbers, which are to convince you merely by the sound of the words falling upon your ears.—"In the mouth of two or three witnesses shall every word be established." [2 Cor. xiii. 1.]—When he has marked these texts, let him then show what he means to prove by one and what by another; and when he has summed up the whole, or a sufficient number to prove his doctrine, I shall then no longer complain that I have nothing to say, for he will have given me something to answer. But if he is not enabled to do this, in consequence, as he tells you, of his time being limited, will he not be able, with all his numerous friends, to procure another place? If not, why does he not make the best use of the time he has, and not waste it by talking so much about his time being limited?

But he has told you, he has said sufficient on the word aionian to prove that it means eternal duration. Well, suppose that he could prove that Paul meant Philemon was to receive Onesimus as his brother and friend to all eternity, what proof is it of the doctrine of eternal punishment? It proves nothing more than we have already granted, namely, that the word *may* signify an eternal duration:—and we also grant that Philemon may have One-

simus as a brother to all eternity; but at the same time, contend that this was not the meaning of the apostle.—We do not dispute but the saints will be happy to all eternity; then why waste your time in talking about that which is admitted by both parties? Nor have we disputed that aionian does sometimes convey the idea of an absolute eternity, but it is when used in connexion with things that in their nature imply an eternal existence. So far from denying this, we have admitted, in your hearing, that aionion, when connected with Jehovah, as aionian Jehovah expresses the eternal existence of a Being ing having neither beginning of days nor end of life; but when it is said that God is without beginning of days or end of life, and he is also called the aionian Jehovah, the term aionian must be considered in a sense which will answer to that Being who is without beginning of days or end of life. I have admitted all this without any hesitation.—On the other hand, he has admitted just as much as I have. I have admitted, that when applied to things in themselves eternal, it signifies an endless period of time; and he has admitted that the same word, when used in connexion with things of a temporal nature, or with things connected with time, that it is limited to the existence or continuance of those things, and does not mean eternity. For example, the land of Canaan was given to Abraham for an aionion (everlasting) possession, (Gen. xvii. 8;) the mountains are called aionion (everlasting) mountains; the hills, also, are called perpetual hills, (Habak. iii. 6;) the Levitical priesthood is called an aionion (everlasting) priesthood, (Exod. xl. 15, and Num. xxv. 13.) Do we believe that Abraham or his seed will possess the land of Canaan in eternity? Or that the mountains and hills will last after the earth is destroyed? Do we believe that the priesthood there spoken of was to last for ever? Do we not know that it has been succeeded by another, (Heb. vii. 11—19,) "If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is

yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever, after the order of Melchisedec. For there is verily a disanulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." My opponent therefore has conceeded full as much as I have: then how much nearer are we to the point? If he can prove that the term is used to imply the eternity of God, what does it amount to? It proves nothing in this case: for we have also shown that the same term is used in connexion with things that have ceased, and others that will cease, to exist. He must therefore prove, that when aionian is used in connexion with punishment it implies as absolutely an eternity as when it is applied to represent the continued existence of God: and this he cannot do, unless he can show that it is equally eternal in its nature; or else give just reasons why it should be so continued. Has he done this in any one instance? No, he has not, and he must be sensible that he cannot. He has told you with his accustomed accuracy, that Universalists say, the wicked shall "stand in the congregation of the righteous." I wish to know where he met with this as the opinion of a Universalist. Did he meet with it in my translation of the New Testament, or in my Lectures? Did he hear it from me? Have you heard me say so? Or, let him, if he can, name any Universalist that ever said so, either in his hearing, or the hearing of his friends. No, my hearers, I do not believe he could name a single individual who ever said, or ever thought so. Then why should he attempt to scandalize them, by making assertions which neither they nor his opponent ever asserted or believed. We do not believe that sinners can stand in the congregation of the righteous, but on the contrary we believe that sin is so intimately connected with misery, that so long as a sinner remains in his sins, it is impossible for him to be happy. "For without holiness no man can see the Lord." This is what we believe. But I am so willing to accommodate him, that I will rest the decision of the debate on this ground. If he will prove that any of God's creatures will be in a state of rebellion against him to all eternity he will prove enough to establish his doctrine of endless mis-

cry; for I repeat, wherever there is sin, there must be misery; and I believe it is as possible for a man to be saved from being drowned who is forty feet under water, and remains there, as it is for a sinner to be saved in his sin. Why does he wish to make you believe a statement which is so untrue, if it be not to prejudice you against his opponent. For Universalists believe what the scriptures tell them; and they prefer this teaching to the blind traditions of men. And what do they teach? That "his name was called Jesus." Why?—because he shall save his people *in* their sins? No, "he shall save his people *from* their sins." Matt. i. 21. This is what Universalists believe. This is the ground on which they stand. Whenever God says that he will visit their sins with a rod, and their iniquities with stripes, does he threaten to punish any but sinners? does he mean he will punish his saints with this punishment? No, because he is holy and righteous. He will not punish those who do not deserve it. When a sinner is made holy and saved *from* his sin, he will be no longer punished: consequently, unless it can be proved that the sinner will continue to sin in eternity, and to all eternity, (which wants strong proof to convince us that he will) how can he be justly punished not only in eternity, but also to all eternity? Paul says, (in his first epistle to Tim. i. 15,) "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came in the world to save sinners; of whom I am chief." Now if this be true, as Paul said and we believe, that Jesus Christ came into the world to save the *chief* of sinners, are we not justified in believing that there are none too bad to be saved? Was Paul a sinner after his conversion? Was he then *fit fuel for Hell torments?* Or did he speak in reference to what he had been? In either case it proves a salvation for the chief of sinners. He says, (Rom. vii. 9) "For I was alive without the law once: but when the commandment came sin revived and I died." I suppose my opponent will agree with me that it was not a natural death which he meant, but a spiritual one; for he says, (verse 10,) "For sin taking occasion by the commandment deceived me, and by it slew me." Now, observe, Paul says, (Rom. viii. 1, 2,) "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." This is what Universalists believe, namely, that there is

no salvation for us only as we are made free from the law sin and death; and we believe that no other law will make you free from sin but the law of the spirit of life in Christ Jesus; but if my opponent can show a law which will not make free from sin, but which will prove to the contrary of what is stated by the apostle, and will bind the sinner in sin and consequent misery to all eternity, then he of course gains his point. The law, for which I contend "is perfect, converting the soul." Ps. x, 7. This is our argument; for the same law is applicable to the whole world. "For Christ is the propitiation not for our sins only, but for the sins of the WHOLE WORLD." 1 John ii. 2.

But my brother,—yes, I say my brother, though he is my opponent in this debate,—says that it is only a few that will be saved from this law of sin and death, and that the majority of his fellow creatures will be under this law in eternity, suffering the torments of eternal fire! But has he *proved* that there is this fire in another world? Or, that there will be sin, and consequently punishment, in a future state of existence? No, he takes it for granted himself; and, as he well knows your prejudices, he presumes that you will receive his bare assertion as positive proof.

I have been waiting for him to give you his powerful arguments; but instead of producing them, he tells you that he is afraid he will not have time, and if not, you will know the reason. I agree with him, my hearers, that you will know the reason, which is, he has nothing stronger to give you.—He may have as much time as he pleases if he will make the arrangements with the Trustees.

It is not necessary for him to say any thing more about the meaning of certain Greek words, thereby endeavouring to prove the eternity of the duration of punishment in another state, till he has first proved that there will be punishment there: if he can do this, let him take a text, any one he pleases, and not take the bare *word* alone, and from the *text* prove that there is a place of endless punishment.

My opponent quoted a passage from Rev. xix. 10, where the messenger of God, or the angel of God, appeared to John, who fell at his feet to worship him: Did this messenger suffer it? No, he forbid it, and said, "See thou do it not:" this passage was brought by my opponent to prove that when Onesimus was servant to Philemon and Paul sent him back, Paul meant that Philemon was to receive him as one who would be his brother and fellow servant

in eternity; but how does it prove it? Paul surely was not speaking of things of an eternal nature.—John had such reverence for this celestial messenger, that he fell at his feet to worship him, but he forbid it, and told him to worship God. Now, if my opponent will look at the passage again, he will perceive that the messenger of God was no less than Christ himself, both from what goes before and what follows after, (see Rev. i. 12—18, xxii. 9, 12, 13, 16,) and yet this messenger would not suffer John to worship him. Now, could John understand that God, whom he was directed to worship, was the person at whose feet he fell down to worship, and who said, "See thou do it not?" And who also said, "Behold I come quickly and my reward is with me——I am Alpha and Omega, &c.?" All this is applicable to the messenger who directed John to "worship God." The fact is, Jesus was the messenger of God, as John was the messenger of Jesus, who was sent to publish these things to the seven churches of Asia.—Now, did Paul wish Philemon to receive Onesimus with the same degree of reverence as John did this messenger? No, my opponent did not understand it so: it appears to me, he only wanted to lead your minds from the subject.

Even if Paul spake with any reference to the life of the saints in another world, all that I understand he meant by the *aionion*, is, that he was to receive Onesimus as one, who, with himself, was a partaker of the aionion (eternal) life: and all that I understand to be meant by this eternal life, is what has been stated to us by the lips of that man who never deceived any: he says, John xvii, 3, "And this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." Whoever possesses this knowledge, therefore, possesses life eternal, and whoever is ignorant of it, has it not: and if the Father of our Lord Jesus Christ be THE ONLY TRUE GOD, I ask, is the *Son* the *true God?*

My opponent slanders Unitarians because they believe what Jesus taught them. If Jesus Christ did not preach Unitarianism, I do not know what he did preach: certain I am that he preached the only Unitarianism that I believe; and it was for preaching this that the Jews took up stones to stone him, (John x. 31.) He says, John xiv. 28, "My Father is greater than I." Again, "I came not to do mine own will, but the will of him that *sent* me," (John vi. 28.) Again, "I ascend unto my Father and to your Father, to my God and your God," (John xx. 17.)—

Now, my hearers, this is the very Unitarianism that I believe, and what Jesus Christ taught. This is the doctrine which was held by Drs. Priestly and Lardner, whose names have been used so *feelingly*.

The observations which my opponent made on that passage of Paul, (2 Cor. iv. 17,) "For our light affliction, &c." was only time ill spent. He tried to make some criticisms on this text; but to what do they amount? Admitting all he says to be true, (which it is evident the apostle did not mean,) what does it make either in favour of his argument or against mine? It is nothing more than what has been admitted in relation to eternal life. Though I doubt much if light afflictions work out for us, or even the saints, *eternal life*. But after all, even admitting this, for the sake of accommodation, to what does it amount? Nothing more than that the saints' happiness will endure to all eternity and about which there is no dispute.

He says that I say David has not yet ascended into heaven, and he speaks of it as though it were very wrong. It is his mistake—it was not his opponent that said this, it was the apostle Peter! I merely quoted his words. Was there any thing wrong in his saying so? and if not wrong in Peter, is it wrong in me? If I am guilty in this way by quoting the apostle's words, I glory in it! therefore set that down to the credit of my opponent; that I acknowledge myself guilty of having used the words of the apostle!

How stands now our argument? you, my hearers, are to be our judges,—as far as man can judge. What has he gained? Has he given me any thing to which I have not replied? He says, that *aionian* means *eternal*. I admit it true, that it *may be*, and often is used in that sense: and must I admit it over and over again? I have told him repeatedly, that I do not dispute it. Let him make all the use of it he can. Grant it, and regrant it, what does it prove, especially when he admits that it is sometimes connected with things which can have but a comparatively short duration? How then can it be shown that when applied to punishment, it must of necessity be absolutely eternal? He may dwell upon it as long as he pleases, still it proves nothing, for it proves as much on the one side as on the other: therefore it is useless contending about it. He must show you a text which positively declares that the punishment of the wicked is absolutely eternal; that is, he must prove its absolute duration from other circum-

stances, or by other terms than those which are acknowledged to be equivocal. When he can do this, his cause will look up again; and if he cannot do this, his cause must sink. You cannot suppose my hearers, that I wish to be deceived any more than he does. I have the same interest at heart, admitting that truth alone is his object. My only object is to elicit truth; and if it were said that I was defeated on every point, I would rejoice if truth should be the result: if therefore the truth of his doctrine can be proved, I hope my opponent will do it: and I will immediately renounce my error when convinced that I am in one. It is truth and that alone that I feel concerned about, and not the giving up of erroneous opinions if I hold them. But if he shall fail to do this, I hope in the final conclusion of this discussion, that it will redound to the knowledge of truth itself, and to the glory of Almighty God. And I cherish the hope that I shall be able to prove to the understanding of all present that "the Lord is good unto all, and that his tender mercies are over all his works." (Ps. cxlv. 9.) And as you are included in "all his works," is there any present who is not the work of his hands? Then I hope that in all your trials and afflictions in this life his tender mercies may be over you.—This is the Universalist's doctrine; now do you think, my hearers, that it could do you any possible harm?—

11 o'clock.

Mr. M'Calla.—I thank the Trustees for the privilege they have given me of using their house so long, and I thank my opponent for having given me to understand to whom I am indebted for this favour, as well as how long I shall be permitted to enjoy it. As however I do not possess the good things of this life, and have no church of my own, I shall endeavour to get through in the time allotted me. And although I may not have the learning of my opponent to make converts of you all, yet I hope he will give me the crumbs which fall from his table; and whether my cause looks up or not, I hope, through my prayers and the prayers of God's children, to convince many who are present of those sacred truths which I am advocating.

But, I would ask, what does the looking *up* mean? Does it mean looking *over* a plain, as my opponent wishes you to understand by a level? We are told that the rich man

lifted *up* his eyes, being in *torments*! Now my opponent says, it was all represented as being on a *level*, and I suppose were we to have his interpretation of the passage according to his idea of its referring to the earth, we should have a literal gulf, as though a little gulf of water is the only gulf that can be meant by our Lord in this account. There can be no doubt but those who are "tormented in the flame," would like to have a little gulf of water near them, to "cool their parched tongues." How important it is, my friends, that a man, to see spiritual things as they are, should be instructed by the spirit of God: for a natural man can not see them. We might as well say that God sees with eyes like ours, as to expect a man who is not spiritually minded to see spiritual things. But even in a political sense it would be understood very differently. What means a gulf between two countries? Does it mean a narrow sheet of water? No, it means a difference of interests, of feelings and of views. So in relation to this gulf. If it were a gulf of water, they might build a bridge over it. But this will never be done, for it is declared to be an "impassable gulf," which cannot be got over. I have been requested to notice his sophistry in relation to this passage, or I should have let it pass, knowing it could make but little impression on your minds. He has repeatedly said that I have wasted my time: it is for you to determine whether I have done so or not. It is very natural for him to say that time is wasted which is consumed in proving from the scriptures what he does not wish to have proved; namely, the truth of that doctrine which teaches, that the sinner will be punished to an absolute eternity. He has said that he is willing to admit the truth of all the passages which I have quoted. He has admitted this one word aionion, when used in connexion with things which in themselves must endure to all eternity in the sense in which I understand this term. Would he have admitted this if he had not been convinced that I am correct? No. But he has admitted it because he now knows it means eternal. Lest he should wish to retract what he has acknowledged, I will refer to the texts where this term is used in the connexion, that is, in relation to the duration of the saints' happiness, where he admits it to be eternal: and if we find the same term in connexion with punishment, you yourselves must judge whether it does not mean an eternal punishment. There are many passages in the sacred writings bearing directly on this

point, such as (1 John, iii. 15,) "Whosoever hateth his brother is a murderer: and ye know that no murderer hath (aionion) eternal life abiding in him." Here it means that he has not that spirit of life which is in Christ Jesus abiding in him. Again, in another passage, (Jude 21,) "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto (aionion) eternal life." Did the apostle mean here only a temporal life? Again, (Matt. xix. 29,) "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit (aionion) everlasting life." Does this mean a temporal life only? Can our Lord have meant that after having given up every blessing and comfort of a temporal nature, even to the separating of ourselves from our nearest natural connexions, we are only to be rewarded with temporal life, which the sinner enjoys in common with the saints? Again, (John iii. 16) "For God so loved the world that he gave his only begotten, that whosoever believeth in him should not perish, but have aionion life." Now if this does not mean everlasting life what use is there in the expression? for a man may believe on the Lord Jesus and yet perish at last! Again, (John iii. 36.) "He that believeth on the son hath everlasting life: and he that believeth not the son, shall not see life: but the wrath of God abideth on him." What life is this the unbeliever is not to see? It can not mean temporal life. Again, (John iv. 36,) "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together." Again, (John v. 24,) "He that heareth my word, and believeth on him that sent me, hath aionian life." My opponent in his translation says, it does not mean everlasting life, it only means temporal. If it does not mean everlasting life which the hearer, that is if he is a believer, possesses, he may eventually perish. Again, (John vi. 27,) "Labour not for the meat which perisheth, but for that meat which endureth unto aionian life, which the Son of man shall give unto you: for him hath God the Father sealed." Now if this does not mean everlasting life, it will be labour not for the meat which perisheth, but labour for the meat which perisheth, which would be a palpable absurdity. Again, (John vi. 47,) "Verily, verily, I say unto you, He that believeth on me hath everlasting (aionian) life." Again, (John vi. 54,) "Whoso eateth my flesh, and drinketh my

blood, hath eternal life." Again, Peter says, (John vi. 68,) "To whom shall we go? thou hast the word of (aionian) eternal life." The scriptures say to those who believe (1. John ii. 14,) "The word of God abideth in you, and ye have overcome the wicked one." Again, (John x. 27,) "My sheep hear my voice, and I know them, and they follow me: and I give unto them (aionian) eternal life; and they shall *never* perish, neither shall any pluck them out of my hand." Again, (John xii. 25,) "He that loveth his life shall lose it; and he that hateth his life *in this world*, shall keep it unto *life eternal:*" that is, in the world which has no end. Again, (John xii. 50,) "And I know that his commandment is life everlasting," aionian life. Again, (John xvii. 2,) "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." In the verse immediately following this, my opponent admits that it means eternal life in its fullest extent. "And this is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent." Again, (Acts xiii. 48,) "And as many as were ordained unto eternal (aionian) life, believed." Again, (Rom. ii. 7,) "To them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life." Here the apostle has given us full satisfaction that it cannot mean temporal life, for he is speaking of immortal life, or life after death, it must therefore necessarily mean absolutely eternal. Again, (Rom. v. 21,) "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Now here you will percieve that the reign of sin is unto death, but the reign of righteousness is not. Again, (Rom. vi. 22, 23,) "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Again, (Gal. vi. 7, 8,) "Be not decieved: God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the spirit shall of the spirit reap life everlasting." Why did not the apostle tell us we should by sowing to the spirit reap temporal life? Because he knew that eternal life would be the fruit of the spirit. Again, the apostle says, in his first epistle to Timothy, (i. 16,) "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all

long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." Again, he charges his son Timothy, (1 Tim. vi. 12,) "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

The apostle did not surely mean that he was to lay hold of a temporal life, nor the good things of it: for in the preceding verses he has been charging him to give up all and every thing else to lay hold on eternal life. This is neither, in the subjunctive mood nor in the imperative, but in the potential, implying that it may be laid hold of by those who will believe and seek after it. Once more, (Titus i. 2,) "According to the faith of God's elect, and the acknowledging of the truth which is after godliness: in hope of eternal life, which God that cannot lie promised before the world began." This is the faith of the christian, which giveth to us the hope of eternal life according to the promise made unto us by our Lord Jesus Christ, (1 John, ii. 25,) "And this is the promise that he hath promised us even eternal life." I presume my opponent will admit another passage and this was written by the apostle to believers only. (1 John v. 11, 13,) "And this is the record, that God hath given to us eternal life, and this is in his son." My opponent will not deny that it is *eternal* life, that is here meant, and observe it is said expressly that it is *aionian* life, therefore he admits that this aionian life is not a temporal one. "He that hath the son hath life, and he that hath not the son of God hath not life. These things have I written unto you that *believe* on the name of the son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

There are seventy-one passages in the New Testament in which this word occurs, and we have proved that in all those passages where it is used except those few where it relates to punishment it means absolutely eternal or a duration which shall never have an end. Shall we then say, when we find it used sixty-two times, that it means an absolutely eternal state of happiness, and when we find it in a few places in connexion with punishment say that it does not mean an equal duration of misery merely because the new translation says it does not? This is contrary to common sense, and to every criterion by which the meaning of a word is established. Who does not know that the

meaning of a word is established by the sense in which it is most frequently used? This is the criterion by which we judge of its meaning; but we have now a new criterion given us by these learned translators, the very reverse of the former, which is a gross error in relation to the sacred word of God, and contrary to all the learned rules of criticism. It may answer very well for those few who wish to pervert the truths of God into a Parable, but no christian will believe it, it is too great an absurdity, for it is neither literal, medical nor theological. What becomes then of my opponent's complaint that I waste the time by not coming to the point? We say that we have come to the point; we have proved by the word of God, and by every established rule of criticism, that this term means absolutely eternal, as well in the few places where it is applied to punishment as in the sixty-two places where it is applied to happiness; and we hope to prove to your satisfaction, when we come to those passages which we have already noticed as positive evidence, that it has the same extent of meaning when applied to the duration of the punishment of the wicked in Hell. Heb. vi. 2. "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of *eternal* judgment"

My opponent has told you in his Lectures, (page 206,) "Because God has power to destroy, it does not necessarily follow that he will." As I have not time to attend to such little quibbles, I shall give you the plain declarations of scripture.—Jude 6, 7, "And the angels which kept not their first estate, but left their own habitation, he has reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an exampel, suffering the vengeance of eternal (*aionian*) fire." Here is the same word used in connexion with punishment that is used to imply the absolute eternity of the happiness of the saints, but my opponent will not admit to have the same unlimited signification. He says, (Lectures p.207,) "It is the doctrine of the schools," he does not admit it to be the doctrine of the scriptures, though contained in them, that the people of Sodom and Gomorrah are still suffering the fire of Hell. Nevertheless, it is very evident, that no other fire was alluded to than the fire by which those cities were destroyed: which fire it is said from good authority lasted upwards of two thousand

years, (and of course was burning in the days of the apostles;) but is now extinct!" Here he alludes only to the lake Asphaltites, the fire of which being out cannot mean aionian fire, for it is directly contrary to the meaning of that term; but he says we cannot understand any thing from the *exigence* of the place, (he said *exigency* of the place) where they *are said* to be set forth for an example, suffering the vengeance of aionian fire, but that the fire alluded to could be no other than that by which those cities were destroyed: but it would have been well for him to have observed that they are set forth as *yet suffering* the vengeance and not as *having suffered* it. He will perhaps tell you, that they could not suffer this vengeance now, as they were put to death, and there is an end of them, and therefore it cannot last as a place of punishment to them longer than their lifetime; and yet he will tell you that this word aionian when used in connexion with the happiness of the saints means an absolute eternity! But those who deny the divinity of our Lord Jesus Christ will deny any other truths contained in the scriptures. I do not mean to enter on the subject of Unitarianism now, but should it please God to restore me to health, when I get better and can procure a house in which I shall not be at my opponent's mercy, nor be liable to be ordered out when they wish to stop my mouth, he is such a Priestlian man that I shall have no objection to enter the list with him on that ground. He talks a great deal about Materialism, dwelling upon that passage of Peter, (Acts ii. 34,) "For David is not ascended into the heavens;" you will observe that there is a wide difference between my opponent's opinion and Peter's. Peter evidently meant that the body of David had not yet ascended into the heavens, but my opponent and other Materialists believe that neither his body nor soul is there. But to return.

Paul says, 2. Thess. i. 9, "Who shall be punished with everlasting (aionian) destruction from the presence of the Lord and from the glory of his power." There you will perceive that the scriptures do not speak of them as being at such a distance from God that he cannot see them: it will be in his presence. I am astonished at those who make so light of these important truths: when the word of God is so full of proof upon the subject representing God as taking vengeance on his enemies, and proof that he will punish them himself. "Vengeance is mine, I will repay saith the Lord." (Rom. xii. 19.) O my friends! the

falling of rocks and mountains will be nothing compared to the awful terrors of divine vengeance: nor the yawning of gulfs to receive us; nor the hissing of devils and their friends: all, all, will be as nothing if God only keep his vengeance from us. It is his presence, it is the fiery glory of his presence, that shall consume us, and prey upon our vitals forever! This, this, is what makes Hell so dreadful—so dreadful that our Lord hath said, Matt. xviii. 9, "If thy hand or thy foot offend thee cut it off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." And this aionian or everlasting fire is declared to be unquenchable, Mark ix. 43, where the same language is used with this addition, that their worm dieth not and the fire is not quenched; and Matt. iii. 12, "He will gather his wheat, but burn up the chaff with unquenchable fire." I shall not speak of the nature of this element, it is sufficient for us to know that it is something so dreadful that we can form no idea of its horrors whether it be a material fire or not, and we know whatever it is, it is to be the portion of unbelievers, to all eternity, while believers will enjoy aionian or eternal happiness. Matt. xxv. 34, "Then shall the King say unto them on his right hand, (that is believers,) Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Now mark the contrast. "Then shall he say also unto them on the left hand, (that is unbelievers,) Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." "And these shall go away into aionian, everlasting punishment, but the righteous, into life (aionian) eternal." Now here is the very same word used in connexion with the punishment of the wicked that is used in connexion with the happiness of the righteous; if therefore the one signifies an absolute eternity which my opponent admits, why will he not admit the other? Because he does not wish it: it does not agree with his new translation. Here then is another passage where the same word being used which from the *exigence* of the place, it proves the doctrine of eternal punishment: and that all these passages refer to a future state of existence. Besides these passages, which of themselves prove the doctrine to be correct, I have given you others, such as Daniel xii. 2, 3, which prove that it does take place after death. It is not necessary to repeat the passages, you have heard them often

enough, and I think must be convinced that they refer to a state after death at the resurrection, when the soul will be united to the body. And this judgment which is spoken of is to be over the dead when they are to be raised. What, I would ask, do you call a resurrection, but the raising of the dead to life.

Thus we have gone through the argument which we proposed in support of the doctrine of the absolutely eternal punishment of the wicked. We hope soon to get to that part of our argument called refutation, when we shall take notice of the arguments which have been brought against the doctrine by the most respectable of the opposite party, by men who have displayed some talent in defence of the erroneous opinions which they hold; we will, therefore, not notice the futile, miserable arguments of my opponent, which are but the arguments of a mere child compared to others who hold the same doctrine! I shall not, then, derive that benefit from my notes which some pretend to think I do, but will select the most powerful arguments from their writings and consider them.

I have now gone through my argument by Inference, from the attributes of God and the helpless condition of man without the regenerating influence of the Holy Spirit. 2d, By Contrast. 3d, By Implication. 4th, By Negation. And 5th, by the positive declarations of the scriptures, wherein it is clearly shown that the wicked shall have their portion in the mists of darkness for ever; and in the last 15 passages the expressions are, that they are to have reserved to them the blackness of darkness for ever, where they will be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; that they shall awake to endless confusion, to everlasting shame and contempt; and finally go away into everlasting damnation prepared for the devil and his children.

These passages are not made by myself, my friends, nor are they perverted to suit my opinions, but they are collected from the sacred scriptures, and there this punishment, or torment, is said to be for ever, and for ever and ever, perpetual, everlasting, by the strongest terms which can be found in our language to convey the idea of endless duration; and by a term in the original, which in every other instance, is admitted by my opponent to mean an absolute eternity, though he denies the same meaning to

the same word in the same place where it is used in connexion with punishment. I shall, therefore, take no notice of his inconsistency, but will give you the opinions of those Universalists who put some shadow of truth on their arguments.

There is one of the remarks which he has used against the doctrine of eternal punishment as applying to the element of fire, which, as nothing has been said concerning it, I will just notice before I proceed to answer the arguments of Dr. Chauncey.—When my opponent says sin is to be burned up, he forgets what he has previously told us in his Lectures, (perhaps he does not wish to remember it,) that sin is a mere negation, a mere nothing. I should like to know how he can *burn nothing*. Can you burn nothing? Yet he says that it is the *sins*, which are *nothing*, that are to be consumed, and the authors of those sins are to escape!!!

11½ o'clock.

Mr. Kneeland.—It is of very little consequence what my opponent thinks of the arguments of his opponent, or of my conduct; nor is it a matter of any importance what I may think of his: the evidence which has been adduced on each side is all before you, and it is you, my hearers, who are to judge of its effects upon your minds. As to his calling any thing which I may say, an absurdity, you, as well as myself, must be convinced that his calling it so does not make it so: nor, were I to call much that he has advanced by a more severe name than an absurdity, it would not make it so. Besides, I should think it was wasting your time and abusing the common sense of this audience by anticipating your judgment. It is you who are to be the judges of what has been advanced in the present controversy, and of the circumstances and manner in which they have been advanced, and not your speakers to judge for you.

My opponent has again brought before you the subject of the gulf which is represented as being between the rich man and Lazarus, and seems to think it is such a difficult passage that it firmly establishes his doctrine. But, as I before observed, I do not view it as having any bearing upon the subject in discussion whatever. I should, however, be perfectly willing to go into this parable if it

would help to bring this debate to a point; but I cannot see that it would do so: it would only be carrying you away from the main point of positive testimony to attend to a parable.—I still call it a parable, because I am justified in doing so by the authority to which my opponent himself has often appealed:—I mean the translators:—they call it a parable in my bible; and in the one which I have now before me it speaks of it as "the parable of the rich man and Lazarus." Now here is as good authority, and the only authority my opponent has for calling the parable of the sheep and goats, in the 25th chapter of Matthew, "the description of the last judgment;" namely, the contents of the chapter, as given by the translators. Now, he contends for the correctness of the one, though it has nothing else to support it, yet denies the truth of the other, when its truth is so very obvious. If, therefore, it is a mistake in calling it a parable, the fault does not lie with me, nor can he charge me with being guilty of a perversion of scripture in this instance, at any rate, as I have only called the account what the translation, which he so much approves, has called it. But suppose it were an historical fact, and every thing that my opponent wishes it, what does it prove in favour of his doctrine of the absolutely eternal punishment of the wicked? It will not prove any thing for him. He says that the rich man was in torment. Grant it, for the present, if you please; and we will grant, also, that it was in Hell, and that Hell is in the invisible world, and in the abode of the damned, in a place separate from the spirits of the just; grant all this! Then what does it prove? What is made out from it which can be construed as favourable to his doctrine? Is there any thing said about how long he is to remain in this state of torment, in this Hell of my opponent? No: not one word,—there is not a syllable in the whole account of its being an endless state of torment! How then does it make any thing in favour of the doctrine of eternal punishment? Neither is the torment represented of such an excruciating nature as my opponent wishes to prove it. It is said that he prayed "Abraham to send Lazarus that he might dip the tip of his finger in water and cool his tongue." Is this, I ask, all history? Have we any evidence that we shall have literal water in another world? And yet he prays that Lazarus may be sent to dip the tip of his finger in water to cool his parched tongue in the invisible world! All this is to take place in the invisible world, according to my op-

ponent, among departed spirits, while their bodies rest in the grave, and yet Lazarus has his *fingers*, and the rich man has his *tongue* with him! Can this be history? Can it be a literal fact? No, my hearers, it is all a parable; it is highly figurative language which has no bearing on our subject even in his own way;—and so is the remainder of it: for by the gulf, as we understand this subject, it signifies nothing more than the gulf of opinion which stands between the two dispensations, the Mosaic and the Christian; which is as great a gulf as exists between my opponent and me. We have reason to believe, from the connexion, that the Jew was in a state of torment, and when he found that he could not have Lazarus come unto him, he prayed Abraham that he would send some one to his father's house, stating that he had five brethren whom he wished to escape the same torment: and Abraham says, they have Moses and the prophets; let them hear them. Did the rich man believe that they would hear Moses and the prophets? No: for he says, "Nay, father Abraham, but if one went unto them from the dead they will repent." Now, what was the answer he received? "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." Now, this is the very language which Jesus Christ himself used when addressing the Jews; he says, (John v. 46, 47,) "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Now, where did Moses write of the Messiah? You will find it in Deut. xviii. 15—18, "The Lord will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." This account Peter applies to Jesus, Acts iii. 22, "For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Also Stephen, Acts vii. 37, "This is that Moses which said unto the children

of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." If Jesus, then, was the Messiah, or the Christ, he was a Jew, of the brethren and stock of Israel. Hence, he who rose from the dead was "the man of whom Moses and the prophets did write," (John i. 45:) and until you can convince a Jew that Jesus Christ, who was raised by the power of God from the dead, is the promised Messiah of whom Moses and the prophets wrote, this impassable gulf will exist between them and you. When you can persuade a Jew to believe this, the difficulty will be removed.—When they believe this, there will be no gulf between them and Christians: but I would ask you, my hearers, how long will it take you to persuade a Jew into the belief that his fathers put *to death* the *God of Abraham?*—And yet this is the belief of those who term themselves orthodox christians in our days. This is another impassable gulf and a still greater, if it be possible, than existed before: and this is one impassable gulf that exists between my opponent and me. Therefore, I say that the account of the rich man and Lazarus appears to me to have no relation to the subject of future happiness or misery whatever, but merely refers to the differences existing between the Jewish and Christian dispensations; and so long as those differences of opinion exist, so long will this impassable gulf exist, and no longer. Another impassable gulf was in the difference of their ministrations: the Jews had been taught by Moses and the prophets to look for every good in this life, as a reward of their obedience; and also every evil, as a punishment for their sins. Thus, Deut. xxx. 19, "I call heaven and earth to witness this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both thee and thy seed may live." The Christian, on the other hand, preached salvation by Jesus Christ, which gives the believer a hope that is full of immortality. The Jew wished to receive the good things which Lazarus the believing Gentile was enjoying, and prayed that Lazarus might be sent to him: but Abraham said that he could not come, because that you do not believe in the salvation by him of whom Moses and the prophets wrote, and who hath risen from the dead. This, my hearers, I believe to be the impassable gulf.

It has been said by my opponent, and very truly, for it is the language of the scripture, that "no murderer hath eternal life abiding in him," (1 John iii. 15.) He has al-

so told you that we believe the very reverse of this declaration: now, I wish to know if he heard me say so? Did you ever hear me say so? John says, he that hath hatred in him is not in possession of eternal life. "Whoso hateth his brother is a murderer, and no murderer hath eternal life *abiding in him.*" Indeed, it cannot be that he who hateth his brother can have eternal life *abiding in him!* We admit that as long as these passions are indulged you cannot have eternal life: for hatred and love are directly opposite in their effects. Eternal life is eternal love, which is directly opposed to eternal hatred: and to know God is declared to be this eternal life. Now, God is LOVE. Therefore, he who possesses eternal life must possess love and not anger; and he who dwelleth in love dwelleth in God and God in him. (John xvii. 3,) "And this is life eternal, to know thee the only true God and Jesus Christ whom thou hast sent."

My opponent has stated the texts in his own order, and he thinks that the bare statement of these texts, without taking them in their proper connexion, proves his doctrine; even without any argument to prove his interpretation of them correct. But he may go on to understand them in his own way, or in the way that some one has marked out for him; for he gives you nothing in connexion with the subject but what he reads from his little book, and the moment he departs from it, it is to misrepresent the opinions of his opponent, either to prejudice your minds or to excite your laughter.

He says, this is life eternal, to *believe* on the name of the Son of God. This is entirely a mistake of his. The scriptures declare this to be life eternal, "to *know* thee the only true God and Jesus Christ whom thou hast sent," and not that to *believe* on him is life eternal: but we are told to believe on the name of the Son of God that we may know that we have eternal life, (1 John v. 13.)

As you, my hearers, are to be the judges of the weight of argument adduced on each side, I will show you the whole strength of his argument. He says there are sixty-two passages in the New Testament where the term aionion is used in connexion with things which in themselves mean an absolute eternity of duration and there are six passages where it is used in connexion with punishment; and, as the greater number of places in which this term is used means an absolute eternity, these six others must be

governed by them and mean the same duration of existence. —To show you the fallacy of such reasoning, suppose the same term which, as my opponent says, is used to imply the eternity of the duration of punishment, should be found applied, in the scriptures, to things which are temporal, more frequently than it is applied to things that are eternal, then the same mode of argument which he now uses to prove the eternity of punishment would equally prove that God himself is not absolutely eternal.

But would you recieve this as sound argument?—Yet this is actually the case: for in the Septuagint of the Old Testament, this term is more frequently applied to things of a temporal nature than it is to those which are in themselves eternal; and although we agree in the meaning of the word, that when applied to things which in themselves are absolutely eternal, it signifies an endless duration, and *vice versa;* yet does it follow that if we find it used in a majority of passages in connexion with things that are in themselves of a temporal nature that God is not absolutely eternal, or that the happiness of the saints will not continue to an absolute eternity? No, my hearers, he would not admit this himself any more than you or I. Then, to what does his argument amount? What has he proved by it in favour of his doctrine? Nothing. Has this reasoning of his brought him any nearer to the point in your minds? I can answer for myself: it has not in mine.

According to the mode of reasoning here adopted by my opponent, it would be impossible to prove that the God, of whom Moses wrote, was any thing more than a *temporal* God!! This would completely turn the table, and shows that frequency of use does not determine the meaning of an equivocal term; for whether such terms be used few or many times in a certain sense depends entirely on the nature of the subjects most frequently treated upon. Hence, as the Old Testament treats of things of a temporal nature more frequently than of eternal, these words are there found more frequently used in that sense; but in the New Testament it is not so; for that treats of things of an eternal nature, as life (that is, eternal life) and immortality are brought to light through the gospel: hence, the word aionion is here more frequently used in an absolute sense.

My opponent also says that Sodom and Gomorrah, and the cities about them, "are set forth for an example, suffering the

vengeance of aionion fire." He made some remarks upon the notice I have taken, in my Lectures, on this passage. Now, I have not given them upon my own authority, but upon the authority of Dr. Whitby, who says, as quoted by Scarlett, "This fire lasted from Abraham's time till after the apostolic age; and was burning in the time of Philo Judæus, the beginning of the second century." See note in Lectures p. 207.—My opponent contends that it is not the literal fire which consumed the bodies of the inhabitants of those cities which is here meant by this passage in the scriptures, and asks you if their bodies could be meant, after they were consumed, when it is said, "suffering the vengeance of (aionion) eternal fire?" The truth is, the term aionion is not connected with the suffering which they endured, but with the fire which destroyed them.—The adjective aionion belongs to the noun fire, and the fire may endure for ages after it ceases to operate as a punishment, or to cause pain to the sufferer: yea, the fire may exist long after the sufferer of it has ceased to exist. Besides, it is said to be set forth as an example to others, that they may avoid a similar fate. Now, I ask you, my hearers, admitting the meaning my opponent attaches to it were true, can that which takes place in an invisible world be an example to those who exist here, and who have never seen any thing of it, nor any who came from thence?—It is said to be *set forth:* of course it must be something that is brought into view, and not that which is hidden.—The apostle says, (2 Peter ii. 6,) "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that *after* should live ungodly." Now, I ask, what fire was *set forth* as an example to other nations who should *afterwards* live ungodly? Could it be the fire of my opponent's Hell in another world which was set forth as an example to those who should live here as the inhabitants of Sodom and Gomorrah? No, my hearers, it was the fire which destroyed those cities and continued to the days of the apostle, which is here meant.—Ask any Jew, if there be one present, or any Hebrew scholar, if the fire did not continue long enough to be called aionion fire, in the sense in which the Jews ever understood that term, and he would tell you that the term was frequently applied in the scriptures to signify a much shorter period than two thousand years. Now, if my opponent can show that *that* fire which destroyed those cities never failed, or that

it was never seen, or that it was not an example to other nations which lived wickedly, he will indeed do something; but this, I think, he will not attempt to do. Or if he can show that any other fire, or any other punishment of the Sodomites, is *set forth* as an example, he will do something towards supporting his argument.

He has also said, concerning David, that it was not his spirit, which Peter meant had not yet ascended, but his body. In this he is just about as correct as he is in other things. His memory must certainly be very treacherous: for whenever he goes from his little paper book, he either misrepresents my statements or misquotes scripture.—I am sorry to hurt his feelings, but he has given us such a specimen of his total disregard for mine, that I think he ought at least to be reminded when he is incorrect himself. If you will read the passage, (Acts ii. 34,) you will find that Peter says not one word about the body of David ascending into heaven, neither does he speak at all of the spirit; "For *David* is not ascended into the heavens: but he saith himself, 'The Lord said unto my Lord, sit thou on my right hand until I make thy enemies thy footstool.' Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." We are told that the word Lord which is here used, means Jehovah; if so, I ask, who made him Lord and Christ?—Tell a body of Israelites that it was Jehovah who was slain, and see if "three thousand souls will be pricked in their hearts." Make the Jews believe, if you can, that their fathers crucified him who was their Lord and God! When you have done this, you will have made proselytes of them, but till you have done it, they will remain strictly Unitarians.

Now does this account of Peter's say, that David's *body* had not yet ascended? No: it says, "David is not yet ascended." Then what authority has my opponent for altering it?—Man is but man, and if you take soul and body and all that belongs to him, still a man is but a man. The body is not a man without the spirit, neither is the spirit a man without the body: you may talk about any one as much as you please, you always talk about all that is required to constitute that one being. If you say that you have a friend who is a very good man, or a very kind, virtuous, and affectionate husband, or a good father, would you mean any thing more than that which constituted him the being of whom you spake, or would you mean his mere

body? Certainly not; but when you speak of a man by name, you mean the man of whom you speak: then, when we speak of a man, we mean all of that man. Therefore, if Peter did not mean all of David, I do not know whether he meant any thing.

My opponent seems to think that he has certainly proved his doctrine to your satisfaction by the closing text which he brings forward, (Matt. xxv. 41—44,) "Depart from me ye cursed," &c. This, he tells you, refers to the judgment, or last judgment; for which he has the same evidence that I have to call the account of the rich man and Lazarus a parable, namely, that it is written over the head of the chapter, "A plain representation of the last judgment." He takes the same evidence, when it suits his purpose, that in me he has condemned. We have the same authority for one as for the other, namely, the opinion of the translators: but he will not always admit it; we must, therefore, have better evidence. I will endeavour to give it, and you must judge for yourselves.

I am not willing to admit it because the translators say so: for what does the judgment mean? Christ says, (v. 34,) "Come ye blessed of my Father, inherit," &c. I need not rehearse the parable, because you all recollect it. Here, you will observe that it is all founded on good works, but not one word about faith: it does not say, "Come ye blessed, &c. for ye believed," but "Come ye blessed—for—ye gave me meat," &c. which deeds we believe are rewarded in this life, where these good works are done: and he himself will not admit that eternal, or immortal life is given as the reward of good works. If he does, what becomes of his creed?—"By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast," (Eph. ii. 8, 9.) But if he should be disposed to contend that eternal life is the reward of works and not of faith, not as a free gift, I admit there would be more propriety to argue upon it. This, however, would set aside my opponent's creed as well as the doctrine of the apostle Paul, (Eph. ii. 1,) "And you hath he quickened who were dead in trespasses and sins." This quickening, therefore, was while they were dead.

That you may better understand what my opponent professes to believe, I will read you a passage or two from his Confession of Faith.—Chap. iii. sec. 1, "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to

pass." Sec. 3, and 4, "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished." Sec. 7, "The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice." Chap. ix. 3, "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so, as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto." Chap. x. sec. 1 and 2, "All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man; who is altogether passive therein."

Here is a specimen of my opponent's creed, and he must admit as well as I, that from this state of death or inability, whatever it be, men are saved by pure grace alone.—(Eph. ii. 4,) "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us, together with Christ, (by grace are ye saved.")

Here, then, is the doctrine on which we depend for our salvation, and not on mere works, however good in themselves, and which never lose their reward; but, after all, we view God as our benefactor and not as our debtor. Take, then, which doctrine you please, that of the scriptures or that of my opponent, you are to judge between them. Again, God is said to give it to us, will it not, then, be a free gift? Not for any good works that we have done, for that would be the reward of our merit, but there is to be no room to boast. Now, if I could get it by good works there must be some room for boasting. The apostle tells us expressly, that it is not by works, (Rom. iii. 27,) and that boasting is excluded.

Do you not believe that God is impartial, and that he loves your neighbour as well as you? Have you not reason to believe that if he is good to one he is to another? Are we not all the children of one common parent? Let us, then, do to each other all the good we can, that we may imitate that God whom we worship and adore. But as to those doctrines which grow out of a religion which teaches that some of God's intelligent offspring are to be the victims of his eternal vengeance, why is it not right for those who hold such doctrines to imitate their God? Therefore, they do imitate him by pouring their vengeance on those who dare to differ from them.

FRIDAY AFTERNOON.

4 o'clock.

Mr. M'Calla.—The remark which was made this morning in relation to the order that should be observed during the remainder of this discussion is peculiarly necessary this afternoon, as my time is limited, and I must say all that I shall be permitted to say on this subject for the present within the limits of that time; but I hope, God willing, to renew the subject at some future opportunity.

I have now come to that part of my argument called refutation. I shall not notice the arguments produced by the advocates of the doctrine held by the Universalists, but my plan is to arrange the texts which they use in support of their doctrine, in the best possible order, and in the manner in which their ablest writers have used them, beginning with the weakest and ending with the strongest: and will show them in such a relation as shall enable me to produce the most powerful effect on your minds, in order to do them the fullest justice, and will help them all I can, for I believe they need it: I, therefore, intend to present them in the strongest light in which they have been, or can be produced, that I may neither deceive myself nor you, by supposing, after we have examined them, that they have been fully and satisfactorily answered if I had not done it: we shall, therefore, proceed to consider them.

There are a number of passages which relate to the atonement that I shall not notice, but which I had collected for the purpose, and a number which relate to the conquests of the Redeemer, such as the one in Ps. ii. 8, where it says, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," and a number of others which relate to the will of God. The last of these is the only kind which I shall now notice.—(Ezek. xviii. 32,) "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live." (2 Peter iii. 9,) "The Lord is not slack concerning his promise, as

some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. (1 Tim. ii. 3, 4,) "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth." These passages are the fewest in number, not near so numerous as the others, but as my time is limited I shall take the shortest way, conceiving that if I remove one of the principal props of their doctrine, which leads them to believe that it is the will of God, they will be disposed to admit that the others may be removed also.

It is admitted that these texts are the word of God: I do not, therefore, wish to pervert nor to give a false colouring to them to suit my own opinions, as is too frequently done, nor do I intend to deviate in the smallest degree from the intention of the Holy Spirit concerning them.—It is admitted that God is omnipotent, and whatever he wills he is able to carry into effect: but I contend that God's will avails nothing unless it is effected or accomplished. It is, therefore, necessary for the advocates of universal salvation to make it appear that the salvation of all is the accomplishment of the divine will—to show that God does according to his own will, and when they have done this, the next step they will have to take, is, to show that God will have all mankind universally to be saved.

It is customary with my opponent to bring forth texts, and then, by stating the omnipotence of God, infer that his will must be carried into effect: thus he deceives himself and others into a belief that all will be saved. So far as he quotes these passages of scripture he is correct; and if his explanation of them be consistent with the revealed truths contained in the word of God, no one will deny the doctrine of Universal Salvation.

With regard to the will of God being carried into effect, I agree, when we understand it in the right way; but we find that the representation of the will of God as contained in the scriptures, is directly at variance with that of my opponent. Paul, in his epistle to the Ephesians, addressed to the *saints* which were at Ephesus, and the *faithful* in Christ Jesus, says, (Eph. i. 4, 5,) "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ unto himself, according

to the good pleasure of his will." These things prove the first stage of the syllogism to be incorrect; for the accomplishment of the divine will is not in the salvation of all; and they are in perfect consistence with our Confession of Faith, and these passages are contained in the 3d chapter of it. Those whom God, according to the good pleasure of his own will, hath elected or predestinated to himself, are particularly distinguished in the scriptures from all others of his creatures. God said to Moses, (Rom. ix. 15,) "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." v. 18, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." So, it seems that he is determined to do according to the good counsel of his will at all times, which is also in perfect accordance with the 1st section of the 3d chapter of the Confession of Faith, and with the scriptures; for the Most High, who ruleth in the kingdom of men, doeth according to the good pleasure of his will in the heavens and on the earth. Again, in the 2d chapter and the 2d section we use the same language as is used in the scriptures. Rev. iv. 11, "Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created," and the Confession says, "That he hath most sovereign dominion over all things, to do by them, for them, or upon them, whatsoever himself pleaseth." Here, you see upon what foundation my opponent's assertion stands, that I cannot believe the scriptures and my creed too, as he calls it. But do you not see that they agree? It is certainly very strange that the very doctrine which is necessary to support the will of God is a reproach to those who believe in it: and it is equally strange that this which he condemns us for holding, is the very doctrine on which he founds his belief. Throw away this doctrine of the sovereign will and pleasure of God, and he cannot produce a solitary argument in support of his doctrine. Suppose we were to say, and could prove, that God wills all men to be saved, does it follow that all men will be saved because he willed it unless he can save them as an absolute sovereign? His having the will would not effect it if he did not possess the power. We, therefore, believe, that when the Bible speaks in this language in relation to the will of God as a sovereign, it is perfectly consistent with our Confession of Faith, where we use the same language as the scriptures.

My opponent does not view the will of God in the same sense as we do. He always looks upon the will of God, no matter in what sense it is used, as the will of purpose; the same as that of which Isaiah speaks, (Isa. xlvi. 10,) "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Now, this is his will of purpose, the desire of his heart, and the determination of his mind; therefore, as he is immutable, it must stand: for he is in one mind, says Job, (xxiii. 13,) and who can turn him? And what his soul desireth even that he doeth." This is the will of his mind, his will of purpose; but there is another will of God spoken of in the scriptures, and that my opponent has not noticed this, is manifest, and this has led him into a great error. It is the will of *precept;* and this will of precept not being a will of the mind of God, is not always accomplished, as there is a vast difference between them.

My opponent has quoted Macknight, who, he says, is opposed to his doctrine on this subject, but he has candour enough to acknowledge that he translates, Who *commandeth* all men to be saved, &c. (1 Tim. ii. 6,) and not, who *wills*, &c. Now, if you interpret it that he commandeth all men to be saved, is it not true, and yet all men may not be saved because he doth not will it? You see that there is a real difference between them, which can only be made manifest by examination and comparison. Again, his will of precept is spoken of in Ezekiel xviii. 32, "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Now, if this was the will of God that they should live, that will was thwarted if they died; but it is said that it was not the will of the Lord that they should die; this was, therefore, not the will of his purpose but the will of precept. God did not command them to reject him and tell them that they should die and not live. No: it was his will that they should turn from their sins and live: but did they do so? No. Then, this passage proves that those whom he willed to live, died, consequently the will of God is not accomplished in the above text. How, then, does my opponent's doctrine stand upon this will of precept? Again, 2 Peter iii. 9, "The Lord is not willing that any should perish, but that all should come to repentance." This is his will of precept. And in the same epistle you will find his will of purpose spoken of. "But these, as natural

brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." This is scripture as well as the other; then, we see that God has not the will that any should perish, and yet some do utterly perish.—Again, 1 Cor. i. 18, "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God."—Again, in the very same passage where it is said that he willeth not that any should perish but that all should come to repentance, it says, "they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Here, then, according to the same apostle, they are not all to be saved.—Again, Heb. vi. 6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame:" and yet it is the will of God that all should come to repentance, and also that all should be saved. It is the same Spirit of God which declares that some do perish that declares that all shall come to repentance and be saved: but the former is his will of *purpose* which must be accomplished, and the other is his will of *precept* which is not always accomplished. It is the same scripture which says, 1 Tim. ii. 4, that he "will have all men to be saved," that says, John v. 29, "And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation:" and although it is said in the scriptures to be the will of God that all men should be saved, yet we find that some will be damned. Yes, those who have done evil: and remember, it is said to be *after* the resurrection.—Again, Hosea iv. 6, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge I will also reject thee." How does this agree with their favourite text, that he will have all men to be saved, except it is the will of precept that is meant and which is not accomplished? Whatever he wills according to his will of purpose, is always done; but that which he wills according to his will of precept, is not done.

We think we have given sufficient evidence to prove that there are two kinds of will spoken of in the scriptures;

the one, which is the will of purpose, must, as he is sovereign of all, be carried into effect, that all his purposes may be established; but the other, being conditional, is not always carried into effect, as many will know to their everlasting shame and confusion: and we should bear in mind, that the servant who knoweth his Lord's will and doeth it not, shall be beaten with many stripes, (Luke xii. 45,—48,) for not doing according to the will of his Lord; which was intended by our Lord as a figure of what the Lord of the whole earth would do to the inhabitants of it if his will of precept was not done.—Again, Matt. xxi. 28—31, "A certain man had two sons: and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first."—Again, Jesus says, over that ill-fated city of Jerusalem, Matt. xxiii. 37, 38, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not! Behold, your house is left unto you desolate." But in the Greek, the verb is ηθελησα *I would*, which is from θελω *I will*, the same verb that is used, 1 Tim. ii. 4, "who all men θελει *he wills* to be saved," &c. Yes, Jesus Christ *would* have gathered them together, but they *would not* be gathered by him; they rejected him, and set at naught his will of precept, which was not accomplished: but his will of purpose was accomplished in the total destruction of that city.

Thus, it is evident from the passages which have been produced, that God's will of precept is conditional, depending on the co-operation of man, and is not always accomplished; but his will of purpose which is formed in the divine mind, is an absolute will, and is accomplished both in the armies of heaven and on the earth.

We will now pass on to the second proposition, which will not take up much time,—that it is his will that all mankind universally will be saved. If this were worded, *generally*, I would agree with them, for I am very willing to admit what I believe to be true, that all mankind *generally* will be saved; but I am very far from agreeing with them, that all mankind *universally* will be saved; for it

is in direct contradiction to God's will of purpose as revealed in the scriptures; but I mention what we do believe, to do away the prejudice which was intended to be made on your minds concerning the doctrines which we maintain. We do not believe that all go to hell, nor do we believe that the majority of the human family are consigned to a place of torment: nor can any say that we ever said so. We believe what the scriptures tell us, that many are called but few chosen, (Matt. xx. 16,) but we believe that this relates to the past age and to the present, but not to the future. It has no reference to that glorious Millenium, "when the earth shall be full of the knowledge of the Lord as the waters cover the sea," (Isa. xi. 9,) and when the saints of God, who have "not worshipped the beast, neither his image, neither have received his mark upon their forcheads or in their hands, shall live and reign with Christ a thousand years," (Rev. xx. 4,) will, in number, be as much greater than those who go to hell, as the grains of sand upon the sea shore, are, compared to the inhabitants of the earth, or, than the number of inhabitants in this city, are to the criminals in the state prison! As a brother of mine, in the ministry, once said, the idea is too great and too strong for our weak minds, as it is impossible for the utmost stretch of fancy to conceive so glorious a subject. We, therefore, do agree with them, that God's will of purpose must and will be accomplished. We only differ in what that will is. We contend that although according to God's will of precept, he willeth all mankind to be saved, yet, according to his will of purpose, all men will not be saved: and we also admit, that according to his will of *purpose*, mankind *generally* will be saved: but this, it must be allowed, is widely different from admitting that all men *universally* will be saved.

When we use the word of God in its proper sense, it is consistent with itself and with all the attributes of its divine author, but when the scriptures are perverted or used in an incorrect sense, they appear contradictory and unintelligible, and it is only by the influence of the Holy Spirit enlightening our minds, which enables us to see them as we ought. In the first sense, they are like a chain, link within link, supporting and strengthening each other. In the latter sense, they are like a rope of sand, without any union of parts whatever. Just so are the arguments of my opponent, not one of which can be supported by Holy Writ. I shall not have time to take notice of his other

arguments, as I wish to say something on the observations which fell from him this morning.

I was charged with misrepresenting some of the passages of scriptures to suit my own purposes, and with having found fault with him for calling them parables instead of history; yet, he said I used parts of what he calls parables figuratively myself. The truth is, I do not look upon them as a plain history, much less do I view them as parables; but consider them as *prophecies*. When our Lord Jesus says to those on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and to the wicked, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels," I do not consider it either as a parable or as a history, since it has not yet taken place, but as a prophecy yet to be fulfilled.

I was also charged with asserting and acknowledging, that the term aionion is in some of the passages where it occurs, used in a limited sense. This is not a fact. But it is like my opponent. I stated that there were sixty passages in the scriptures where this term is used in a sense which necessarily implies an absolute eternity, and this, I observed, he had admitted, or was willing to admit himself, and that there were six others, (making in the whole, sixty-six,) found in connexion with punishment, which being placed in apposition with the others, I understand it to mean an equally unlimited duration. He formerly contended that the term was *never* used in an unlimited sense: but now he is willing to allow himself, that the term, in sixty places where it is used in the New Testament, may be considered as implying an absolute eternity. Thus, you see, he is willing to admit it in this sense in every instance except when found in connexion with punishment, and in order to give some colour to this objection, he says, that in the Old Testament, as it is applied to things of a temporal nature, it cannot mean an absolute eternity, and therefore it can only mean a limited duration when used in the New Testament.

Thus, to establish his doctrine, he has attempted to make it appear that the scriptures contradict themselves: and I wish you to notice, he has given up all those passages in the New Testament, which he formerly contended were limited in their signification, and now he admits that they may mean an absolute eternity; and he wishes to make you believe that I have given up as much in his fa-

vour, and have admitted that it is sometimes used in a limited sense. He has no objection on his part to compromise the matter, if we will only meet him half way, and give up as much as he has done. In this way, Universalist speakers and writers often remind me of the history which is narrated of the decision of that wise king of Israel, in relation to the two women and their children, [1 Kings iii. 16—28,] the woman who owned the dead child, was very willing to have the living child divided between them according to the decision of the king: but the real mother of the living child preferred rather that her child should be given whole to the other than that it should be divided. She, therefore, said, "O, my Lord, give her the living child, and in no wise slay it." But the other said, "Let it be neither mine nor thine, but divide it." Just so with our opponents and with us. Truth is our child, and we are not willing to compromise any part of it. He, on the other hand, has no objection to divide with me; for he thinks the scriptures are good for nothing, any further than he can, by his false constructions, make use of them to establish his own point: and to assist him in this, he has told you that I have retracted my former opinions and admitted that aionion is used in a limited sense. But this is not true. I have not made any concessions in his favour in relation to this term either directly or indirectly, but have always used it in the same unlimited sense.

4½ o'clock.

Mr. Kneeland.—I am very sorry to perceive that my opponent's memory is so treacherous. It is only a proof, however, of the truth of what he himself has told you, namely, that he pays but little attention to the arguments of his opponent. Is it, then surprising, that he needs a friend to remind him of what I *do* say? Of this he has more than once informed you. If he paid more attention to my arguments, he would not so often mistake or misrepresent what I say.—Because I said he found fault with me for calling the account of the rich man and Lazarus a parable, and at the same time represented part of it figuratively himself, he says I charged him with misrepresenting the scriptures to suit his own purposes. I said no such thing. I said that I had the same authority for calling the account of the rich man and Lazarus a pa-

rable that he had for calling what he did, (the parable of the sheep and goats,) an account of the last judgment, namely, the authority of the translators. This is what I stated: but was this saying that he misrepresented the scriptures to suit his own purposes? Or was it saying any thing about his giving up the unlimited meaning of the word aionion? Certainly not: neither did I say any such thing; and you who are present are my witnesses that I made no such statement. He says, also, that I have admitted that aionion may be considered to imply an absolute eternity in every instance except in connexion with punishment. I admitted no such thing. I told him he might have it so if he pleased, well knowing that it would make nothing in favour of his argument or against mine: for if, according to *his criterion*, the number of passages in which the term is used in a particular sense, is to determine its meaning, it would prove as much against him as for him; for this term, (aionion, or what is the same, the Hebrew term עולם *oulam*,) on that principle, after all, can only be of a limited signification, as the term is more frequently applied, in the Old Testament, to things of a temporal nature than it is to things which are in themselves of an eternal nature. But he tells you that I said, because it is applied to things of a temporal nature in the Old Testament it only means a limited duration, and therefore never means any thing else in the New. I stated no such thing. I said that the duration did not depend on the meaning of this word; but that, being used in connexion with things that are of themselves endless, or are understood to be of an endless duration in their nature, the meaning of aionian must, in such a connexion, be equally extended; but that the term in itself signifies a *hidden, unknown*, though *limited* period of time; and when connected with things which are temporal and limited in their nature, the word is then limited to the nature of those things, let that be longer or shorter: and in this my opponent agrees with me, as well as the most learned commentators on this subject. And I again assert, that he admitted that it was sometimes used in a limited sense, and that it depended upon its connexion for the extent of its signification, and he gave you a number of passages where it is so used. Will he say that he did not say this? No—he cannot! Then why has he told you that *I* have attempted to make it appear that the scriptures contradict themselves, since he at first agreed with me that the

extent of the meaning of the word was varied according to its connexion?--though now he wishes to make you believe that he has always contended that it is ever used in an unlimited sense.

He has told you that the will of God means nothing unless it is accomplished. In this we are perfectly agreed. I am happy to agree with my opponent in all that I can: at the same time, I have expressed no wish for him to compromise any thing; nor did I so much as think of it till he mentioned it himself: much less am I disposed to give up the doctrine which I believe to be true, until he can convince me that I hold error. He has told you that to will is one thing, and to do is another thing very widely different; and that to will and not to do is doing nothing. But what evidence has he given that the will of God, in relation to the salvation of all men, will not be accomplished? He has told you that it is only God's will of precept; and that it will not be accomplished because it is conditional, depending upon the co-operation of man: but what authority has he given you for saying that the will of God, which he has termed the will of *precept*, will not be accomplished? The evidence or opinion of the Rev. Mr. M'Calla—and nothing more! But he must not suppose that we will give him the argument on his evidence merely; nor upon any other, unless he can give us a "Thus saith the Lord" for its support. Till he does this, we shall remain as we are. Such a doctrine is too important to be received on the mere *ipse dixit* of any man. But although his assertions cannot be admitted as evidence in this important question, yet I am very willing that you set them down for what they are worth. Jesus Christ says, John vi. 31, "For I came down from Heaven not to do mine own will, but the will of him that sent me." This is a Hebraism which I will endeavour to explain. It cannot be supposed that Jesus had a will in opposition to that of his Father; or that in doing his Father's will he acted contrary to his own; though the words will admit of such a construction: that is, as they stand in the common version. In order, therefore, to complete the sense, it is necessary to supply the words *only* and *also*; for these two words are implied, though not expressed. The text will then read thus: "For I came down from Heaven not to do mine own will *only*, but *also* the will of him that sent me." This makes the sense clear and easy to be understood. There are many such

Hebraisms in the New Testament, which it is unnecessary to take up time to rehearse; such as, "If any man come after me and hate not his father," (&c. naming other relations,) "he cannot be my disciple." Not that Jesus taught his disciples to hate any one; but it is explained in another place: "He that loveth father or mother more than me, is not worthy of me." Matt. x. 87. We will now ask, what is the will of God, (and of Jesus Christ, for they possessed but one will in relation to the salvation of man,) concerning that world into which God sent his son? I will not give you an answer to this question from me, but will give you the words of our Lord himself, as recorded by the Evangelist, (John vi. 36,) "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day." And in another place, which is fully satisfactory on this subject, he says, (John iii. 17,) "God sent not his son into the world to condemn the world, but that *the world* through him might be saved. Here we are told, negatively, for what the son was *not* sent into the world; namely, to condemn the world! and if he was not sent into the world to condemn the world, have we any evidence that he ever will condemn it? Secondly, we are told, positively, for what he *did* come into the world! namely, "That the world through him might be saved." It will be admitted then, I suppose, that it was his Father's will that the world should be saved, and not condemned! If so, I ask, will this *purpose* of God be accomplished? Jesus Christ himself says, (John xii. 47,) "I came not ινα κριγω *to condemn* the world, but ινα σωσω *to save* the world." Will he do then what he came to do, or will he not? If you say he will not, I ask what reason has he to do otherwise? Has he not a sufficiency of power to accomplish the work, or to perform the will of him that sent him? This will not be denied by those who believe him to be God as well as man. Then, as it is the declared will of God, that the world through him should be saved, I ask, will not the world be saved? In another passage, which relates to the Messiah, it says, (Isa. liii. 11) "He shall see of the travail of his soul, and shall be satisfied." I think there is no christian but will agree with me that this is spoken in relation to the salvation by Jesus Christ. Then, I ask, will the Messiah, Christ, the Son of God, be satisfied with coming short of what he came into the world to do? And for what did the Re-

deemer's soul travail? What did he come into the world to do? His soul travailed for the spiritual birth of the world. He came into the world to save it. If, then, this is not done, will he be satisfied? But "he shall see of the travail of his soul."—The word, travail, here means labour, sorrow and trouble; and Jesus was a man of sorrows, and acquainted with grief. I dare say there are many in this assembly who know the full meaning of the metaphor without further explanation; and, to bring the matter home to them, may I not be permitted to apply it in a natural sense, and modestly ask this question,—Is it possible that any thing short of the birth or deliverance of all for whom the soul travaileth should give satisfaction? If two or more were the cause of the labour, would such a soul be satisfied with the birth of one? Certainly not. Just so it is in relation to the travail of the Redeemer's soul: and if this travail, this labour, toil, and bloody sweat be undertaken for all mankind,—and who can say it was not,—must not all men be born again, and consequently be saved, before the Redeemer's soul is satisfied? Yes, my hearers, for he never can be satisfied with any thing short of it.—Again, Isa. liv. 17, "No weapon that is formed against thee shall prosper." This also, I suppose, will be admitted to relate to Jesus Christ, or at least it may be justly applied to him. If, then, he came into the world to save the world, and it be also true that no weapon that is formed against him shall prosper, will his enemies be able to prevail against him and prevent the accomplishment of what he came to do? Why, then, will not the world be saved?—Suppose a general was sent out with an army to accomplish a certain object, and if no weapon which might be raised by the enemy could prevail against him, would not the object of his expedition be accomplished if he were willing on his part to accomplish it?—We know equally well, that the will of God in Christ will be accomplished; and although the weapons of my opponent, as well as of many others, are formed against it, yet they shall not prosper. Hence, Christ will accomplish all that he came to do; namely, he will effect the salvation of all men; for it was for this purpose that he was sent into the world. My opponent will stand up presently, and, perhaps, will tell you all this is only his will of precept, and will, therefore, not be accomplished: but we will show you that it is God's will of purpose, that all

men should be saved, and not his mere will of precept only.

I am very happy that my opponent has put me in this track, which I have been wanting him to do from the commencement, for we are now at issue. We have at last come to a point, and on the decision of this point, he will stand or fall. I am happy, also, to see so many bright countenances on his side of the question, and I hope they will keep them up until thorough conviction shall produce the change. I shall not be surprised, however, if they should fall while I am reading a few plain passages from the scriptures:

Eph. i. 9, 10, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Now, my friends, observe particularly these words, "Having made *known* unto us the *mystery* of his *will*." Put that down:—we shall see presently whether it be his "will of precept" that is here meant; which, my opponent tells you, "will not be accomplished." Now read on: "according to his *good pleasure*." Notice, his *pleasure*, and put that down. Now go on: "which he hath *purposed* in himself,"—observe particularly,—"which he hath *purposed*," not in another, not conditionally, but in "himself." Put that down!—Now, what is the amount? Here you have the WILL, PLEASURE, and PURPOSE of God, all in one connexion; and it must be his "determined counsel," because it is purposed in "himself." And to what does this will, of which Paul is speaking, relate? Has it any thing to do with our subject? It is this:—"That in the dispensation of the fullness of times, he might gather together in ONE *all things* in CHRIST, both which are in heaven and which are on earth, even in him." This is his will, which Paul tells us that God hath purposed in himself; that is, in his own mind; not in the opinion of my opponent, nor of many others, but in himself. What evidence, then, is this of my opponent's will of *precept*, and that the will of God which relates to the salvation of man is not his will of purpose? Paul says, it is his *will*, his *pleasure*, and his *purpose*, which he hath *purposed* in *himself*, to gather together in one all things in Christ. Now, this is perfectly in accordance with what the same apostle has written to the Co-

lossians, (Col. i. 20,) "For it pleased the Father that in him should all fulness dwell, and, having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven." Does this mean all mankind or not? If it does not, what does it mean? Can it mean any thing? It appears to me, that by all things being reconciled to him, it includes all unreconciled beings; for if there be a single unreconciled being that will not be reconciled to him, it cannot mean all things. I will give you the opinion of Professor Stewart, on this subject, who is of my opponent's own creed:

In his attempt to prove that Jesus Christ was God, he endeavours to show that all creation will worship him as God. Hence, he was led to say, that "the expresion, things in heaven, in the earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers to signify the Universe. Therefore, by the words τα παντα *ta panta*, rendered *all things*, &c. we are to understand that every created thing in the universe is to give glory to Jesus Christ as God." I may not have given the Professor's words exactly, but I have given his argument. But he was not aware what he was proving while he was proving that all things will worship Jesus Christ as God, and will render unto him spiritual worship. For no one can render spiritual worship to a being to whom they are unreconciled, nor without being happy in such worship. Hence, the Professor, it is presumed, was not aware that he was proving that all things are to be reconciled to God by the blood of the cross, and, consequently, all must be finally happy. When, therefore, I preach the restitution of all things, I cannot use words more to the purpose than those of the apostle Paul, when he said, (2 Cor. v. 19,) "God was in Christ reconciling the world unto himself, not imputing to them their trespasses:" or, that Christ, having made peace by the blood of his cross, will "reconcile all things unto himself, whether they be things in earth or things in heaven;" or, as Professor Stewart expresses it, shall have reconciled "all things in the universe."

My opponent seemed to insinuate that I call in question a part of his creed, namely, the divine sovreignty. This is entirely a mistake. No man living is more confident of the truth of the absolute sovreignty of God. It is on this that I build my faith. I say that he doeth all his pleasure

in heaven, and on the earth, and in the whole created universe, and none can withstand his will. He turneth the hearts of the children of men as the rivers of water are turned. And he says, (Isa. xlvi. 10,) "My counsel shall stand, and I will do all my pleasure." Here is one of the three words used in this text which we before found associated. He says, "My counsel *shall* stand, and I *will* do *all* my PLEASURE." This is what I believe. Who, then, doubts the sovereignty of God? My opponent tells you that he *never will* do all his pleasure, and that his will, in relation to reconciling, and, consequently, making all things happy, never will be accomplished.—In order to prove this testimony of his, he produced a passage from Matthew, (xxii. 37,) "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not;" and from this he argues, that as they were not willing to be saved, the will of God in relation to them, will never be accomplished. Is this correct? Did God ever wish to gather them *against* their will? Did God ever intend to force them against their will? Certainly not. I "*would* have gathered," says Jesus, "and ye *would* not;" and because they would not be gathered, he, at that time, would not gather them.

God created man a moral being; and I do not see how he can take away their moral agency without taking away at the same time their accountability: but the moral agency of the Jews must have been taken away before Christ could have made them act, in a moral sense, against their will: but this he never does: we always act, and must act, so long as we remain moral agents, in accordance with our own will. We never find that God makes us act counter to it. He says, speaking of Adoni, the Messiah, (Ps. cx. 3,) "Thy people shall be willing in the day of thy power." This does not say he will force them against their will. No: "they shall *be willing*," &c. If they were unwilling before, he can change their wills and make them willing in the day of his power.—Because some are said to perish *utterly*. (2 Pet. ii. 12,) my opponent tells you, it means, perish *eternally:* but man may perish utterly, and yet, after he has so perished, be restored again. —He wants, also, to make out that the will of God, where he says, (2 Pet. ii. 9,) that "he is not willing that any should perish," shall not be accomplished, because some do perish. But, can he prove that any perish, in the sense in which God is not willing they should? In order to

prove this, he must show that the word perish always means the same thing: till he can do this, he will not be able to prove that the counsel of God shall not stand, or, that his will, in every instance, will not be accomplished. —It is said, (Ps. xc. 3,) "That he turneth man to destruction." This, of course, is according to his will; and a man may be destroyed and yet not eternally perish.—God says to Ephraim, (Hosea i. 6,) "Call her name Lo-ruhannah: for I will no more have mercy upon the house of Israel; but I will *utterly* take them away." Again, 9th v. he says, "Call his name Lo-ammi: for ye are *not* my people, and I will *not* be your God." Now, here is a plain declaration concerning Ephraim, where he had declared that he would not be their God, and they should not be his people. But read on a little further. "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it is said unto them, Ye are *not* my people, there it shall be said unto them, Ye *are* the sons of the living God." So, you see, my hearers, that the will of God will be accomplished in relation to those, whom, he said, he would utterly take away. But, with reverence be it spoken, we must give God time to accomplish what he hath spoken; for in his own good time he will reconcile all things to himself: and there is nothing in heaven, or earth, nor under the earth, that can affect his will or alter his determinate counsel.

My opponent says that God wills all mankind to be saved *generally*, but *not universally*. He knew he must not admit that all men universally will be saved, according to the purpose of God; for had he done this, he must have admitted that all men will be saved, indiscriminately: he therefore tells you, that it is the purpose of God to save all men generally. But where does he find that God only wills the salvation of all men generally? Not in the Scriptures—for this is not Bible language. The apostle says, 1 Tim. ii. 1—6, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." This, my opponent will tell us, I suppose, means all men in general, and that it does not include heretics. We will go on with what Paul says, "For kings and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty:" that is generally—not universally; for if it does not mean all, universally, in one case, it can-

not mean so in the other: so that there may be a little dishonesty, according to his "will of precept." "For this is good, and acceptable in the sight of God, our Saviour, who will have all men to be saved, and to come to the knowledge of the truth:" that is, according to his will of precept, he commands us to be honest generally, and he will have all men to be saved generally. "For there is but one God," *(generally,)* and one Mediator, (generally,) between God and men, the man Christ Jesus, who gave himself a ransom for all, (that is, all generally,) to be testified in due time." How do you like this reading, my hearers? Have I injured the Scriptures by reading them in this way, or have I done them justice? If I have injured them by reading them in this manner, I have only to say, I have read them as my opponent taught me. But I know you do not like it; neither do I; yet he would have you believe, that, although God wills all men to be saved, (or commandeth all men, as Macknight renders it,) yet this salvation will only be partial; for all men will not be saved. Now, I ask you my hearers, if God wills (or commands) all men to be saved, will they not all be finally saved? And if all are saved finally, will not all be finally happy? My opponent seems to understand those passages in the Scriptures which speak of God being angry, as Jonah did; and many like *him*, seem to be as displeased when they find themselves disappointed. God sent Jonah to preach destruction to Ninevah, and when he found that his prediction was not fulfilled, according to his conception of it, he grew very angry. (Jonah iv.) But God did not destroy the city to destroy the wickedness of it, nor yet the people; for they repented them of their evil. Thus God understood the message better than Jonah; yet he had positively told Jonah, that Ninevah should be destroyed; but it was not his will that the people of Ninevah should have been destroyed, or it would have been so. If God is not willing that all men should be saved, all men will not be saved; but, on the other hand, as God is willing that all men shall be saved, all men will be saved; for if he be willing in any sense, he is so in every sense, and this will be to his glory. But if God has purposed to be glorified in the eternal damnation and misery of any of his creatures, he cannot, consistently with such a purpose, be even willing, in any sense of the word, that such ones should be saved. For this would be completely laying aside all the glory which he

had purposed to himself in their eternal damnation.—Again, if he is willing, he must exert means to effect his will. If he exert means, he will surely exert adequate means; and if they be adequate means, his purpose will surely be accomplished. If God, therefore, should not use adequate means to effect the salvation of all mankind universally, we cannot believe that he is even *willing* that all should be saved.

Suppose, for instance, that I should publish that it was my will that all mankind should become Universalists; but instead of trying to convince them that the doctrine is true, I should make no exertions whatever, or such exertions only as I knew would never convince but a very few, and those of the weaker sort, of the truth of the doctrine; would not every one conclude that I was not sincere, and that, on the whole, I was not willing as I pretended?

5 o'clock.

Mr. M'Calla.—I can place my opponent in a very ridiculous light, when I have time; but at present I must attend to more important matters. I earnestiy wish you, therefore, to attend to a very few particulars, and I ask no more. He has given you a list of texts, such as I expected he would produce, and which are the same that I have upon my minutes, and which I purposed noticing before I had done. He seems to think because it is stated God will subject all things unto himself, and that the kingdom of God shall extend throughout the universe, that God will save all mankind, both sinner and saint, without any repentance or change of heart. I will show you a little with regard to the kingdom of God. I admit that the kingdom of Christ will be unlimited in its extent, and that all shall know him from the least, even unto the greatest, and that "for this purpose the Son of God was manifested to destroy the works of the devil," (1 John iii. 8.) And also, "that having made peace through the blood of his cross," he will "reconcile all things unto himself." (Col. i. 20.) All this I admit; but it does not prove that he will save all. When my opponent got hold of this passage, he thought himself so triumphant, that he conceived the contest must be at an end, and that my mouth was completely stopped. I hope to convince you

to the contrary. The Scriptures say also, (Rev. v. 13,) "And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever;" that is not "aionian and beyond it," but to an absolute eternity. It is also stated, (Rom. xiv. 11,) "That every knee shall bow to me, and every tongue shall confess to God." These, and other passages, we believe as well as he does, but they relate to the general conquest of Christ, by the blood of his cross, over all his creatures—over all creation—and over all the kingdoms of the world, and of Satan, that ever were established; but it does not prove that he will save those whom he conquers. He says, by his servant David, (Ps. viii. 6,) "Thou madest him to have dominion over the works of thy hands." And (1 Cor. xv. 25,) "He must reign till he hath put all enemies *under his feet.*" These passages do not prove that he intends to save all; but that his kingdom shall triumph over all opposition. We admit all these, then, in as full force as the Universalists, that Christ will reign over all creation, and that the devil and all his works will be subdued, and rendered subservient to the kingdom of Christ; but this does not prove a Universal restoration, as I shall proceed to show you.

It is one thing to prove that Christ saves all creation, and another, widely different, to prove that he conquers all creation. It is upon such passages that Dr. Chauncey, my opponent, and others, in opposition to the truth contained in the scriptures, have founded their fallacious doctrines. They say, that salvation is extended to all that Jesus Christ conquers. They then bring forward these passages to prove that he conquers all, consequently, say they, all must be saved.

Now, this would be pretty correct reasoningif the premises were equally true. The second proposition we admit to be true,—it is the first proposition that is the false one, consequently, the deduction must be false.—It is by such sophisms as this that they propagate their doctrines: but if that wishful consummation of all things, to which we look forward with so much anxious hope, when Jesus Christ shall *subdue* all things unto himself and put all enemies *under his feet*, means that all he conquers and sets his feet upon he will save, we must candidly confess we do not know the meaning of language. This kind of language is used in the scriptures in seven cases, in the same manner

as we now understand it, whether we use it in speaking of the battle of the Cowpens, or of any other battle wherein we say that we conquered and subdued the enemies of our country. So, where Joshua called the chief captains of the children of Israel and desired them to put their feet upon the necks of the kings of Canaan, whom they had conquered, and whom he afterwards slew and hanged, and rooted out the nations and destroyed them. Who ever looked upon this as a salvation to be desired by any, except it be by my opponent and those of his creed? And yet the same idea is conveyed here that is meant when peaking of the conquests of Christ, and of his subduing all things unto himself. It is a doctrine of the scriptures, indeed, that he shall conquer all, but it does not follow that he saves all that he conquers, any more than that those Canaanites were saved.

Here, a text comes to my mind which I noticed before, but very slightly, but a friend of mine told me I ought, more particularly, to have noticed it, to have exposed the fallacy of my opponent's arguments. Ps. ii. 8, where it says, the heathen shall be given to him, (that is, to Christ,) for his inheritance, and the uttermost parts of the earth for his possession, and in the 9th verse it tells you how he will dispose of them; it says, "Thou shalt break them with a rod of iron: thou shalt *dash them in pieces* like a potter's vessel." This is the way in which Christ will conquer his enemies: and my opponent knew this verse was used in connexion with the text, when he quoted the passage: why, then, did he not read it? You need not be told the reason: it did not suit his purpose. Perhaps he will tell you this verse is *spurious*.—He is one of those who think that the salvation which is preached by Universalists is better calculated to save sinners than that which is preached to the heathen by our Missionaries, but I can assure them, for myself, that I desire no such salvation as theirs, and I hope, my friends, that not any of you will be disposed to *dash me to pieces* when you wish to befriend me.

You have heard a great deal upon this subject from my opponent, I have not time to make remarks upon the whole of his learned dissertation, nor upon all the passages which he quoted; I shall, therefore, attend to only one or two of them. He has told you that it is said, at the name of Jesus every knee shall bow and every tongue shall confess, &c. and this he produced to prove that all men uni-

versally will be saved: but it is not by selecting a solitary passage of scripture that we are to prove a doctrine, it is as I before told you, by comparing scripture with scripture: for although it is declared that all shall not stand in the congregation of the Lord, yet it is also declared that every one shall stand in the judgment and shall give an account of himself to God; and the apostle mentions this passage in his epistle to the Romans, (xiv. 11,) to prove that there will be a general judgment after death, and that we shall all have to give an account of ourselves to God for that which we have done in the body, as you will find in the preceding and following verses: and we are sufficiently informed of what is to be the result of this judgment unto the wicked; for Jesus Christ himself has told us, "Then will the king say unto them on his left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." This is the bowing of the knee, and these are they who will confess to the honour, and glory, and majesty of the Most High, who thus had power to subdue them, and to tread them under his feet. But I wish no such salvation as this.—This passage, (Matt. xxv. 44) relates to the very period when all things shall be gathered together in Christ Jesus, and all the nations of the earth before him; when he shall fill all things with the glory of his presence, which glory will be the destruction of the sinner but the happiness of the saint. All the other parts of this text relate to the eternal suffering of the sinner. I feel myself bound to tell you what I conceive to be the true meaning of these passages, and I should be very sorry to pervert the scriptures to suit my own purposes, or by false and sophistical reasoning to explain away the meaning of words as my opponent has such a facility in doing.

I will here make a remark on what I said before in relation to the will of God.—He told you that I said the will of God will not be accomplished; but I said that his will of purpose and will of precept were different, and it was his will of precept that will not be accomplished. He brought forward several passages corresponding with those which I had produced, to prove that I was mistaken. If, then, it is God's will of purpose when he declares the sinner shall surely die, and yet he pardons that sinner on repenting and believing. I made a mistake in Ezekiel,—I perhaps made a mistake, also, in the passages from the Ephesians and Corinthians, but this may easily be account-

ed for, as I was reading his new translation of the Testament at the moment. It is no wonder, then, it should be incorrect.—He told you there was one passage which satisfied him on all these subjects which relate to the general judgment by Jesus Christ which he quoted from John, "That Christ came not into the world to condemn the world," &c. This, to him, is very satisfactory that there is to be no condemnation; hence, he argued that it is evident he came not to condemn any thing that is in the world, and this, he says, is a negative expression to prove that all who come into the world will be saved. Now, you remember, I brought several negative expressions of scripture to prove the eternity of God, of Christ's kingdom and of the happiness of the saints, and a great number of like negative expressions, to prove that there shall be no end to the punishment of the wicked, such as, They shall not enter into the kingdom of heaven, but my opponent tells you, in direct contradiction to the scriptures, that they shall enter into the kingdom of heaven, let them be ever so vile. When Christ says they shall not be forgiven neither in this world nor in the next, my opponent tells you they shall, or rather, he tells you there is no need of forgiveness. What need have we, says he, of grace to save us from our sins? They are merely negative, they are a mere *nothing*, and we have no need of grace, for we are punished here in proportion to our sins, and, therefore, you need fear nothing hereafter.—He told us this morning that it is the wickedness of the sinner that is to be burned up with fire and destroyed, but that the sinner himself will escape this fire: this word fire deserves a little further comment.—He has told you that aionion fire does not signify eternal fire, nor are those sinners who are said to be enduring the vengeance of this aionion fire, suffering in it. It is their sins which are being burned up or which are suffering this vengeance, but he forgot the explanation which he had previously given to that passage in Hebrews where it says, God is a consuming fire. Then he argued that the fire there meant, was God: it must, therefore, eternally exist, because God is necessarily eternal. But now, he says, those sinners are not to be in this eternal fire but are to be taken out of this consuming fire; that is, according to him, those who were in God are to be taken out of him again, and their sins are to remain in it, that is, in God.

Is it not shameful, my friends, that a man who *calls himself* a minister of the gospel of Christ, should first explain a thing one way and then explain it in another in order to get clear of the important truth which is declared? The scriptures plainly declare, that those sinners whom the Lord slew in their wickedness, are "suffering the vengeance of eternal fire." Yes, of a fire "that never shall be quenched." How are they suffering the vengeance of eternal fire? If they be suffering the vengeance of aionion fire in God, how can they be delivered from it? Will not God exist to all eternity? And if they be delivered from it, how are they yet suffering the vengeance of this eternal fire? But he says the word aionion does not mean eternal, it depends upon the connecting word, therefore it may mean a temporary duration. This is like all the rest of his sophisms. It is like seeing a person who tells you that he has been in a bath of water: you, of course, understand him a temporary one, and, therefore, there would be no necessity for explanation on that point: but according to my opponent, he must tell you that he applied the word to the bath only and not to the water that was in the bath, lest you should suppose he was in both or else in neither; thus with him, he tells you that they must be in these fires and yet not to eternity; for, he says, the sinners that are in eternity are not suffering the vengeance of this eternal fire, but their sins only, and that this eternal fire is God, in whom departed spirits dwell, and yet they are not in God, nor are they in this eternal fire: and yet they are in God, and he being this consuming fire, they must, of course, be in this eternal fire!

I have thought it necessary to bring part of what he has advanced together that we might the better see the tenor of his argument. Whether the fire spoken of, be understood in his sense or mine, is, according to him, of very little or no consequence: for, he says, our sins are a mere negation, a mere nothing, and the punishment is only in proportion to the sins; consequently, the punishment can be nothing, a mere negation also! In this sense, truly, it is of no consequence what a man believes or does, what the fire is, or how long it is to last, for if our sins are nothing, whether we commit sins as long as we live, we still do nothing; or whether the fire threatened to unbelievers burn for ever and ever, or only for a limited period, still the fire burns up nothing, and then nothing is to be taken out of this fire, and it is to continue burning nothing!

Who does not see the fallacy of such reasoning as this? and yet these are the doctrines which my opponent advances. He is, however, perpetually changing his face. Compare the few past observations which I have made, with what he said in relation to Jonah's desire to see the inhabitants of Ninevah destroyed, and you will perhaps see a little into what he would insinuate: but there is no possibility of seeing his intention, or of knowing frequently what he does mean, and I often question if he knows himself. It is my desire that all men should be happy, if all men were made fit recipients of divine favour.—But it is one thing to desire particularly, and another thing to have an inclination to make a wrong use of what is said. I said that I believed all mankind would be saved generally, but I as explicitly told you that I did not believe, with my opponent, that all mankind would be saved universally; and this I yet say. I do not quibble with my words, as my opponent has done, but what I have said at one time, I can repeat; but do not mistake me when I say that all mankind generally will be saved. I do not mean that any will be saved without being born again. The reason I assigned for believing that all men will be saved generally, is, that in the last thousand years of the existence of this world, when Christ shall reign upon the earth with his saints, the increase of the number of his saints shall as far exceed the number of those who will be lost, as the inhabitants of this city of Philadelphia exceed in number the prisoners in the State Prison. Such a large majority will then be delivered through the precious blood of our Lord Jesus Christ, that those who are lost, or who are delivered over to Satan, will be comparatively few. I wish you to take notice of the *consistency* of the Universalist scheme, as made known to us by my opponent, and others who advance the doctrine. It is declared by them that all sins whatsoever, that are committed of all men, are punished in this world. This is satisfactory punishment, and is very different from the position which my opponent took in the question, at the commencement of the debate. He then told you it was for their good, and to be succeeded by eternal happiness afterwards; and this latter part of the proposition he told you he was determined to support: but he has since admitted that they are punished in this world in proportion to their sins. This is a disciplinary punishment; but it is satisfactory punishment, that the wicked are threatened

with not in time, but in eternity. Who does not know that the punishment which will be inflicted on them is satisfactory punishment? It is to satisfy the demands of God's eternal justice. Another species of punishment to which my opponent resorted, is disciplinary punishment, by which he wishes you to understand they are prepared for another state. Now, suppose a father had a child that had transgressed against him, and he wished to punish that child according to the merits of the transgression; if he wished to save that child's life, would he chastise him with a rod of iron, and dash him in pieces, as it is said in the Scriptures the transgressors of God's law are punished?—or, according to another plan of my opponent, fathers should not punish their children at all, but leave them to God, and he will punish them here to make them better hereafter. In this manner has my opponent shifted from one to another, till I am sure you do not now know which of them he has been attempting to prove. I had anticipated that he would shift his ground, and therefore wished you to hear from himself the part of the proposition he intended to support; for it is their way, when one will not answer they take another. In this manner did Dr. Chauncey, as I before told you, shift his ground. He began with satisfactory punishment; finding this would not answer, he proceeded to penitentiary: finally he ended in the total annihilation of the wicked. My opponent has differed somewhat from his track. He tells you that sin is nothing. Consequently if a man be punished for a transgression, that he is punished for nothing. Now, my friends, take into view the heinous nature of sin, and its effects upon civilized life, and then say, if you can, with my opponent, that sin is a mere negation—a mere nothing. Do we not see the effects of its baneful influence every day? But were it as he says, what need is there of punishment? It would be nonsense to punish a man for doing nothing. It would be like attempting to clear a vacuum, or like administering an emetic to clear an empty stomach. Let us, for a moment, apply his doctrine to actual life. We will suppose a civil Magistrate has a criminal brought before him who has been guilty of murder, and the law says, whosoever committeth murder shall suffer death; he proceeds to examine this criminal according to the doctrine of sin laid down by my opponent, and he finds that the crime of which the prisoner is charged is nothing—that he is perfectly innocent. Is then the

man to be punished for nothing? No. It is the sin that is to be punished, and this is nothing; but the murderer is to be set at liberty to commit some more negations.—The greatest criminal is completely changed, according to this system, whether it be applied to theology or law. It would appear to reflect a great deal of error upon our Judicature; but it does not do so in reality—for it admits of a man being put to death for nothing. This is the sense in which we understand his system. We are then, either mistaken in our views of it, or else his system is absurdly ridiculous and wrong. We all know that murder is a most heinous offence, and punishable by human laws with death. Our Lord hath declared that he who gets angry is a murderer: therefore he who gets angry deserves death; and unless he is saved by the grace of God, he will also die the second death.

5½ o'clock.

Mr. Kneeland.—If my opponent thinks proper to close the discussion this evening, this will be the last opportunity I shall have to address you on this very important subject. I have given him all the information I possess in relation to its being further continued in this house. Whether he has made any arrangement or not, I do not know. As it depends on him, therefore, how much longer it shall be continued, or when we shall stop, I shall say but little further about it; but I must say, I never solicited this controversy, nor am I the first to decline it; and although we both agreed to continue it so long as either party was dissatisfied, or till we were mutually satisfied, yet, when it is his pleasure to stop, I shall stop, and when he has done, I have done; leaving with the candid to determine who it is that closes this discussion. Presuming, however, from what he has said, that I have only thirty minutes more, I must make the most of them. My opponent says, that he has proved, beyond the possibility of contradiction, that the punishment of the wicked is absolutely eternal. I must confess I do not see how he has proved it. Has he shown you any passage where עולמי עד עד, *world without end*, is connected with punishment?—or, will he still contend that aionian signifies an absolute eternity, after he has acknowledged that this term depends upon other words for the extent of its meaning, and in

some instances is very limited? But, although he is not disposed to admit this limited sense of the term now, yet you all know that he has admitted, more than once, that its meaning depended entirely upon its connexion. I think you have heard sufficient in relation to this word, to convince you that it must depend upon the other words in the connexion in which it is found, or the exegesis, that is, the law of explanation. My opponent made some remarks upon this word, exegesis, this morning, intending to convey the idea that I had mistaken the word, of which I shall now take no notice, as I do not consider them worthy of any. I said *exegesis*, not *exigency*. When, therefore, aionian is used in connexion that requires it to imply an absolute eternity, we must receive in that sense; but I know of no necessity of its being continued to an endless eternity, when used in connexion with the punishment of the wicked. Although I think sufficient has been said to convince you in what manner this term is to be understood when it occurs in the New Testament, yet I will read you one or two passages from the old Testament, where the same word is used, to show you the sense in which it is understood there. (Gen. xiii. 14, 15.) "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For all the land which thou seest to thee will I give it, and to thy seed *for ever*." The words in the Hebrew are עד עולם od oulam, which corresponds with the terms ἕως αἰωνος *heos aionos*, in the Greek; or, as my opponent would say, *to eternity*. Here then we find that God has promised to give all this land to Abraham, for the same period, or as long a period as the fire was to continue, which my opponent tells you is to be to all eternity; for here we have as strong an expression, yea, stronger in the Hebrew, than any he has yet found connected with punishment. Now if he is disposed to contend, and thinks himself able to prove that Abraham and his seed will hold the land to all eternity, he will prove something; but this, I may safely engage, he will not attempt to do. Then why does he now deny having admitted that this term is used in a limited sense? The truth is, that it is used in both a limited and unlimited sense, and is only determined by its connexion. Again, in Exodus xii. 23, 24, we read as follows, "For the Lord will pass through to smite the Egyptians: and when

he seeth the blood upon the lintel and upon the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you, and ye shall observe this thing for an ordinance *for ever;*" that is, to an absolute eternity, as my opponent would say; but are the Jews to observe these things in eternity, or is it even binding upon them now, in the gospel dispensation?

I think my opponent will not be disposed to advocate the continued observance of these ordinances of the Mosaical dispensation, but as a Christian, and not as a Jew, he will agree with me that all those rites and ceremonies are done away. I think I need not produce any more passages to prove what I have stated, for we have shown that the strongest terms that are used, where the connexion of itself implies an absolute eternity, are also used in a limited sense when in connexion with things of a temporal nature; and that they are connected with things that have had a beginning, continuance, and ending. It is, therefore, the connexion in which these terms are found that must determine the extent of their meaning. Let these words, therefore, be applied to what they may, we determine their meaning by the connexion and not by the number of times in which they are used in any particular sense.

My opponent says that all those Universalist texts, as he is pleased to term them, such as, all things shall be subdued unto him, his enemies shall be put under his feet, every knee shall bow and every tongue confess, &c. only relate to the conquests of Christ's kingdom, and he says that he shall finally triumph over all his enemies whom he will bring into subjection unto him, and those heathen and all the nations of the earth which are to be given to him for his possession, he will break in pieces with a rod of iron. My opponent deprecates such a salvation, as he terms it, as this; and seems to think it an improper instrument to correct with. I admit that in improper hands such an instrument may be used cruelly, but I am not disposed to admit that there is a possibility of this being the case in the hands of God, nor of Jesus Christ, for with whatever he chastises his children it is for their good, and, therefore, will not be with cruelty.

I am pleased to find that we are perfectly agreed in relation to the extent of Christ's kingdom, as that is a very necessary point; but while my opponent agrees to Christ's

reigning over all created things, yet he contends that he will only reconcile some of them, and the remainder he will consign to eternal torments. Now, I ask, if Jesus Christ shuts up in prison all whom he conquers, where they, according to my opponent, are to remain as great enemies to Christ as ever, and are ever to be increasing in enmity towards him, are they subdued? Are they reconciled to him and to his government? Certainly not: they are as much opposed to him as they ever were. What, my hearers, did Jesus come into the world to do? Did he not come to save sinners and to reconcile all things to God? And are convicts less sinners when shut up in a prison than they were before they were put in? Or are they any more reconciled to those who send them there? Will he put those in hell who are not sinners? Or will he continue those in hell who are subdued and reconciled to God, and consequently not sinners any longer? I presume my opponent will not admit either of these statements to be true: if not, then, how will they be subdued to Christ? And if Jesus Christ merely shuts them up in prison, how are their bad inclinations and evil propensities subdued so that they shall render praise and worship unto God and the Lamb for ever? He will merely have shut them up to keep them from mischief and although this may be effected by shutting them up, yet their enemity is not subdued,—they are at enmity with God and his Christ as much as ever; and will ever remain so till he has reconciled them to himself; which can never be effected by shutting them up in the prison of my opponent. He has also told you that Universalists believe that they are better calculated to save the heathen, or that they would do better than the Missionaries, by preaching their doctrines in relation to the salvation of the heathen. Now, my hearers, I, for one, believe that they would succeed about as well and no better: for I believe that neither Universalists nor Presbyterians, nor Missionaries of any denomination, nor any individual except Jesus Christ, or God through Jesus Christ, (let me not be misunderstood, I mean the same thing,) is able to save a single soul—but God is able to save to the uttermost. Universalists, perhaps, might carry to the heathen the good news, the glad tidings of salvation, and inform them that God had given them all eternal life in his Son, to whom they were given in the covenant of grace: but if they were to attempt to save

them in any other way, they would be like other missionaries, and probably be no more successful.

My opponent also quoted a passage from the New Testament, (Rom. xiv. 11,) where it is said, "That every knee shall bow to me and every tongue confess to God;" and this he quoted to prove that there will be a general judgment after death. If you will turn to the passage you will find that the apostle has himself quoted the passage from one of the prophets, we shall, therefore, connect this passage with two others; and first, the original passage itself which you will find in the prophecy of Isaiah, xlv. 22—24, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall *one* say, In the Lord have I righteousness and strength: even to him shall *men* come; and all that are incensed against him shall be ashamed. In the Lord shall the seed of Israel be justified, and shall glory." Our translators have here supplied the words *one* and *men*, which are printed in Italics, but there is no need of them at all: if it were necessary to supply any thing, they should have put *every one* and *all men*, to correspond with *every knee* and *every tongue*, then it would have been understood; but as it is now rendered it is ambiguous: the sense, however, is complete without supplying any thing. The other passage is in the New Testament, Phil. ii. 9—11, "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth," and, lest he should be thought to be not sufficiently a Universalist, he explains it to them further—he adds, "and things under the earth, and that every tongue should confess"—what shall they confess?—"That Jesus Christ is Lord, to the glory of God the Father." Now, this is the apostle's own language, and it is Universalism good enough for me: I want no better:—nothing can be more explicit nor more favourable to the doctrines which I hold and preach:—I hope I may always preach such Universalism as this.

My opponent has taken advantage of a passage which I quoted from John, but which I said very little upon, (John iii. 17,) "For God sent not his Son into the world to condemn the world, but that the world through him might be

saved," and he thinks he has proved that the condition of man requires condemnation, and by the manner in which he has misrepresented what I said, he has given you to understand that I think there is no condemnation to the sinner. I do not mean to say that he meant to state that which is untrue, but only that he has taken advantage of my statement, and wishes you to understand that I contradict the scriptures.—Did I say, because Jesus Christ did not come into the world to condemn the world, but to save it, that nothing would condemn it? No, my hearers, I said no such thing: the idea originated with my opponent altogether; for I believe that the world is condemned by sin. Sin condemns the world, and he who committeth sin, or who believeth not on the Son whom the Father hath sent is "condemned already!" (John iii. 18;) not that he has to wait till he gets into another world before he is condemned, but that he is condemned here already; "and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil: for every one that doeth evil hateth the light, neither cometh to the light that his deeds may be made manifest, that they are wrought in God." And as long as men love darkness better than light, so long they remain in this state of condemnation. Jesus Christ is the true light that came into the world, and in him was life, and this life was the light of men; hence, in order not to be condemned, it is necessary for us to obtain this life. John says, (1 John iii. 21,) "If our own hearts condemn us, God is greater and knoweth all things; but if our own hearts condemn us not, then we have confidence towards God." Now, I know of no other way of escaping condemnation than by living so that our own hearts condemn us not. "For if our hearts condemn us not, then we have confidence towards God."—He has told you that I say there is no need of grace to save us from our sins, because, he tells you, I said sin was nothing, a mere negation. I said no such thing. But I did say that there was no need of grace to save us from an unmerited punishment; because God is just, therefore he will not do any thing unjustly; and if God never intended to punish any to an absolute eternity, of course, there is no need of grace to save us from a punishment which God never intended to inflict, or which never had an existence even in his mind. Does the justice of God injure any body? Why, then, should we fear that which can do no harm? We

know that he is just, therefore will not punish any unjustly; and until endless misery can be proved to be just, no one need to fear it. He punishes us, it is true, but it is with justice, according to our desert, and although these corrections are grievous to be borne, yet they work for good to those who receive them. A rod will make a child smart, but laid on with judgment, though it should cause the child to smart, it will do it good. We, therefore, depend upon the judgment and justice of God punishing us in proportion to our demerits: but from him we do not fear an unjust punishment for our transgressions. This is all that I meant by saying that we had no need of grace to save us from a punishment or state of torment that we believe God never designed for any of his creatures; but in another sense we acknowledge the need we have of grace; that is, to keep us from sin, that we may not fall into the condemnation of this world.

In relation to the circumstance of those who are set forth for an example, suffering the vengeance of aionion fire, mentioned in Jude, my opponent thinks he has made some weighty remarks. He says that I have said that it does not mean the persons who suffered this aionion fire but their sins only, which are set forth as an example, &c. It is very easy, my hearers, "to make giants and then to slay them!" This is my opponent's uniform practice. But what credit does it deserve from you? Have any of you heard me say that the sin was to be destroyed separate from the sinner? Can my opponent say that he ever heard me say so? Or did he ever see it in any of my writings? No. I read that Jesus Christ came into the world to save sinners —that he shall save his people from their sins, &c. that they may cease to do evil and learn to do well. This is the way I conceive sinners are saved from their sins, and in no other way are they cleansed from them that I am acquainted with. But to take sin, which my opponent would make you believe that I say means nothing, and to burn nothing seems such a ridiculous idea, that I really wonder he could have the assurance to endeavour to palm it upon you for an idea of mine, when he has heard nothing from me, nor seen any thing of mine to warrant such an idea! To be sure, he may have seen in my Lectures where I was endeavouring to account for the origin of sin, that I have said that every act of vice proceeds from a want or lack of its contrary virtue: that ignorance is the want or absence of knowledge, folly is the

want of wisdom, injustice the want of justice, cruelty the want of mercy, hatred the want of love, &c. and that this want of love is called hatred, the same as the absence of heat is called cold,—or words to this purport; and that he that hateth his brother is a murderer, &c. Now, is this making nothing of sin? and when you punish a murderer do you punish nothing? But why should I take up time to refute that which carries with it its own refutation?

Some arguments were also used to show the inconsistency of my statement that God was a consuming fire, which would destroy the wickedness of men, and in reference to the fire which burned up Sodom and Gomorrah, which I stated, lasted two thousand years, and to which the apostle Jude refers in his epistle. Did my opponent suppose, or if he did suppose so, had he any reason to think that I meant to say that God was the fire that consumed Sodom and Gomorrah? If he so understood me, we must suppose him candid in his remarks, otherwise not. But no: we know that it was literal fire by which they were destroyed, but who ever supposed, before my opponent, that God was a consuming fire literally? Does it necessarily follow because God is said to be a consuming fire that there is no other fire? We know to the contrary. But what does the fire of God consume? It will consume, not the sins of his people abstract from the sinner, but melt into contrition, by the fire of divine love, that which produces sin, namely, the enmity, "which is not subject to the law of God, nor indeed can be:" the enmity which rankles in the heart of man, and which prompts him to do evil. This being destroyed, he will reconcile all men unto himself. If I had said that the fire of God burns up fire, he might have understood me as he has represented; but I may have said that sin was to be taken away from the sinner, (which is figurative language, it is true, but we have scripture authority for it) and burned up in this consuming fire of divine love: but after all, it is the siuner that is punished.

My opponent says that none are saved but those who are born again: suppose I admit it: will it make any thing for him or against me? We read, (John xviii. 37,) that Jesus Christ was born to be a witness unto the truth, and in 2 Cor. iv. 14, "He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." Jesus testified of the resurrection; and being himself raised up, he is called the first born from the dead. Now, he who raised up Jesus from the dead will raise us

up by Jesus, when we shall all be born again, that is, born from the dead as Jesus was. And if it be a birth that is necessary to save us, it is this, which is the second birth. John says, (1 John iii. 9,) "Whosoever is born of God cannot sin—because he is born of God." Now we know that this cannot be applied to man that is full of mortality. It is the principles of God within us that cannot commit sin; but the mortal man is prone to sin.—Upon the whole, he has admitted that a great majority of the human family will be finally saved. This is a great improvement in him, as it relates to the future, but he does not mean, he says, to contradict what he has stated in relation to the present or the past; for he knows if he were to acknowledge that the heathen are now safe there would be no occasion for Missionaries, in fact they would not need them. This is a great improvement. I was glad to hear it: for it afforded me much pleasure to hear him make one step towards what I conceive to be the truth.—The punishment which we receive here, he says, is disciplinary. Now, I ask, whether it be disciplinary, penitential, satisfactory, or any thing else he may please to term it, Does God punish us for good or for evil? It must be for one or the other, and if for good, it must produce the good which God designs or else he will be disappointed; but if it be for evil, I ask, What worse character could be given to the Almighty? But my time is expired, and I am sorry, as I should be pleased to have extended this last idea a little further.

6 o'clock.

Mr. M'Calla.—"The Lord is our God," and we have not forsaken him, but believe all that he has communicated to us in his holy Scriptures. If he declares that he intended to save all men, we will believe it; or if he says that he will save some and damn others, we would not dispute it. My opponent has repeatedly told you that he did not solicit this debate, and I have asserted to the contrary. To settle this point I will just read to you one of his challenges, to convince you that I have not set myself forward in this matter unnecessarily, or without a strong invitation from himself, for I am not a disputer from inclination. I will read you the challenge in his own words:—

"The author of this work (the Lectures) has no wish to deceive himself, much less to be instrumental in deceiving others. *He, therefore, once more respectfully invites and entreats the clergy of other denominations, or some one of them, the more learned the better, to discuss this important subject with him; and to point out to him and the public, the supposed errors of the following work.*"

These were the words of my opponent. I have, therefore, endeavoured to point out some of the errors contained in his work, according to his very earnest entreaty.—But when I commenced doing so he told me to put it aside, not being willing, I suppose, to have them made public. I am told he has been in the habit of repeatedly challenging the learned clergy in this manner for several years, and because no one thought it worth while to answer him, he tells his followers, and many are weak enough to believe him, that the reason is, the clergy are afraid. Finding, therefore, that no one came forward to oppose him, and fearing that some good people might be led into the belief that his doctrines really were unanswerable, I have undertaken it myself, and when I commenced upon the errors in his production, he tells me to lay it aside, and to take the common version: so that, when he has an opportunity of having his request complied with, he would much rather be excused than embrace it. I again repeat, my only reason for accepting his challenge was because no one else did, and if I had not come forward, it might have remained before the public, unnoticed, for a hundred or more years, so little did it engage the attention of those to whom it was addressed. I came forward, therefore, to discharge what I conceived to be my duty, without expecting to receive any thing as a recompence for my long journey and hard labour, and without any more pay than is allowed to other missionaries, and without expecting any thing more than the answer of a good conscience for the faithful discharge of my duty; for they receive very little thanks for their labours who are engaged in the dissemination of the doctrines of divine love. My opponent has brought forward the old question, but I do not consider it necessary, nor have I now time, to follow him in his observations. I have passed over several of them before without any comment, but I will repeat one which I before mentioned, in the same relation, for their service. It was the observation of a Unitarian of old, who said to God's own son when suffering on

the cross, "Come down from the cross and I will believe." Just as my opponent says, show me the identical words which signify the eternal happiness of the saints in connexion with punishment and I will believe. Now this I wish you all to bear in mind. He has said, and frequently repeated in your hearing, that if I would produce *one* passage where the terms עד עולמי od oulami od, rendered *world without end*, are used in connexion with punishment, misery or death, it would be as good as twenty, and he would give me the argument. I am not ashamed to acknowledge that I was directed to such a one by a friend, for I did not know there was such a passage where these very terms were used in that connexion, but a friend told me of one this afternoon where these terms are used in a connexion which, though it does not actually speak of torment, it is yet of the same meaning. It is found in the Psalms, and reads thus: (Ps. ix. 5) "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name ועד לעולם loulam uod, *for ever and ever*." Now this does not say that they shall endure torment in as direct a manner as my opponent has asked for it, but it is certainly very inconsistent with his doctrine of the eternal happiness of the wicked. Who, I ask, can have his name put out without enduring misery and suffering? and this is to be *for ever and ever*. It, therefore, cannot mean that those who have their names put out for ever and ever will be partakers of eternal happiness. But, admitting the most that can be made of it in my opponent's favour; call it only a disgrace and not a punishment, it amounts to the same thing. If they are disgraced or shut out from the presence of the Lord for ever and ever, they of course are excluded from this eternal happiness that is promised to his saints, consequently they must endure the mortification or pain of that exclusion. There can be no further objection on his part now, for it is the very same phrase that is translated world without end in Isaiah xlv. 17. It is, "ye shall not be ashamed nor confounded, od oulami od, *world without end:*" and here it is, "Thou hast blotted out their name, loulam uod," rendered "*for ever and ever*." It is also the same phrase that some would translate, from eternity to eternity. Now, remember what he said, that if the same term or phrase could be found that is used to express the happiness of the saints, it would be sufficient.—He showed you that passage in Dan. xii. 3, "And they that be wise shall

shine as the brightness of the firmament; and they that turn many to righteousness as the stars, loulam uod, *for ever and ever.*" Here, then, is the same expression used in connexion with punishment which admits of the signification of an absolute eternity according to his own confession.

I will now finish this subject with the Greek term that is used to signify absolute eternity, as I have shown you that it is found in the connexion in which my opponent required of me in the Hebrew. Much light is to be obtained from the Septuagint on this subject, and by comparing the passages where it is used in the New Testament with those in the Old, we can get its true meaning. They used to translate oulam to mean a future eternity, some examples of which I have given you. I have also shown you that it sometimes signifies eternity to come, and sometimes it signifies simply eternity, without any reference to past, present, or to come. As proofs of this being the true signification of the term, I referred to several passages, exemplifying it as used in each sense, such as I showed you a while ago. I also mentioned that it was sometimes used when it did not signify for ever, and I gave you some instances where it only signified the duration of a man's life. Sometimes it has a loose indefinite meaning, as when applied to things that are transitory in their duration, as the cares and concerns of life, and sometimes it implies both eternity past and to come. I have shown you that it is used to express the eternity of God, of Christ's kingdom, and of the happiness of the saints, and, therefore, when we find it used to express the duration of punishment, it must necessarily imply an equally unlimited period.

There is one thing which is very remarkable. My opponent has admitted, and I presume he did it designedly, that these very Greek words which are, in twenty-six places, translated by the translators of the New Testament for ever and ever, signify an absolute eternity, and yet in the other places in the New Testament, where the same term is used in connexion with punishment, he says it is only of temporal duration, when every critic will say that where there is so great a majority of places in which it is used to signify an absolute eternity, it necessarily must in the other cases, where it is connected with punishment; for the same Greek word is used, connected with punishment, that it is translated forever and ever in eve-

ry other place, and admitted by my opponent, in a large majority of places, to mean an endless duration. It must then, of course, mean the same in these few also, when connected with punishment. Although I had not an opportunity, in the woods of the West, of becoming acquainted with as many languages as my opponent professes to be master of, nor of consulting as many libraries as those who reside in this city, yet I have been able to obtain sufficient information on this subject to convince me that the term which is used in all these places, where my opponent admits that it implies an absolute eternity, is the same word that is used in the Chaldea, to represent the duration of the punishment of the wicked; so that, if it implies eternity when used in connexion with the existence of God, it must when used in connexion with punishment; for it is the same word. And in the Syriac, it is the same word that is used in all the places indiscriminately; and in the Latin, it is rendered æternus, which conveys the idea of a never-ending duration, and agrees with the true meaning of aionian, and therefore we use the term eternity, and not aionian to imply an endless duration. In thirty-one places it is limited in its duration, and in a great many it is used to express unlimited duration. Scapula says, that it signifies to the *age of eternity*, evidently expressing thereby a period that has no limit, and he further says that it signifies *always being*. This is an idea that I presume is perfectly familiar to you all, as I suppose that every person present knows well what always being means. He obtained it from Aristotle. But another has rendered it from eternity to eternity; and I think it is the best form: as the very definition conveys the idea of an absolutely eternal duration. I therefore think it the best definition that any man can give to the term, as it embraces all that can possibly be said in relation to it. Some, however, carry this idea of eternity so far that they render it an absurdity, by applying it to the omniscience of God; for they say he can have no knowledge himself of eternity: but every one knows that he is from everlasting, and will exist to everlasting: his knowledge, therefore, is equal to his existence. Some others have translated this term in eternal to eternal; but all of them convey the idea of an unlimited duration. I have thought proper to quote the opinion of different authors, in relation to the meaning of this term. Although I am not against receiving the opinion of the living authority,

to whom my opponent appealed, yet I do not consider myself bound to receive the opinion of any individual in a matter of such importance, much less would I be willing to abide by his or their decision, but as I have before stated, let Scripture decide Scripture. I had a great number of passages to produce in proof of the correctness of the doctrines which I have been advocating, which I shall decline giving you at this time. Many of them have been suggested to me by Clergymen and some by Laymen. They must, therefore, excuse me for not bringing them forward, as they know my only reason for not doing so, is being limited in my time.

I shall now make some further observations on the doctrine of my opponent that the day of judgment has already taken place, and will, therefore, not succeed the resurrection. It is said, (Matt. xxv. 31,) "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all the nations: and he shall separate them one from another, as a shepherd divideth his sheep from his goats," &c. Now, if I understand the meaning of language at all, it must mean the general judgment, and nothing else; for at what other time will all the nations be gathered before him? I do not wish to take advantage of my opponent by advancing any thing because he will not have an opportunity of answering me, (this being the last thirty minutes,) but there are some things which I am obliged to remark on, or I should not consider I had discharged my duty towards you who have assembled here; for, although he is not bound to speak any longer than he chooses, yet I consider myself bound to remove, as far as I am enabled, any erroneous impressions he may have left upon your minds. He has said that the eternal life here promised, is the reward of works. It is through the grace of our Lord Jesus Christ, which he has freely given to them, and he gives them this eternal life, as a reward of their faith in him, and the righteous know themselves that it is not the reward of their works; for they say to him, when he has told them what they have done, they having viewed themselves as great sinners, who have never of themselves done a good action, "Lord, when saw we thee an hungered and fed thee? or thirsty and gave the drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or, when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—So that it seems they have performed these good things without knowing any thing about it. In like manner do they receive the divine grace without knowing any thing about it, and they receive the reward for what they do not know until it is communicated to them; they could not remember any of these good actions which they had done. But when he says unto the wicked "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat," &c. you will perceive that they hold quite another doctrine. They think, like the Pharisees of old, that they are perfectly holy. They can see no evil in their actions. They do not view themselves as sinners. Therefore they say, "Lord when saw we thee an hungered," &c. "and did minister unto thee." And the King shall answer, "Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." They think they are perfectly free from sin in all their actions; and I am very sorry to see that my opponent has, in his book, (Lectures,) made a remark which signifies that the sins of the soul are nothing; for, in speaking of them he says, "I have only room to say, in general terms, that, as the diseases of the body are only privations of health, so the disorders of the mind are all merely *negative*, a lack or want of their contrary virtues; the same as darkness is nothing more than the absence of light. Hence, ignorance, folly, injustice, hatred, cruelty, &c. are only the want of knowledge, wisdom, justice, love, mercy, &c. and, therefore, these are the sovereign remedies for the mind, yea, all the remedies for the moral maladies and vices of the human heart, are to be sought for in their contrary virtues." See Lec. p. 195.

You will perceive, that according to my opponent, there is nothing positive in sin at all. The same he has observed in relation to darkness, which he says is nothing more than the absence of light. Now, if he does not mean by these remarks to insinuate that sin is a negation, a mere nothing, I do not know the meaning of language; and I candidly confess that I do not know the use or meaning of words if it does not support me in what I before stated in relation to this doctrine of his, which is calculated, by

making light of sin, to cause vice and immorality to abound. For this reason, I am willing to do and to suffer all things, with Christ helping me to show the falseness of their doctrine, because they say that sin is nothing; but, my friends, sin is awful in itself and in its effects and consequences; it brings eternal damnation on the soul of him who makes light of it and rolls it like a sweet morsel under his tongue. Yes, sin is of so damning a nature that the apostle could find no word to express it. Not so with those who hold the doctrine of my opponent, they say that sin is nothing; but do you not know what the Bible says, (Prov. xiv. 9,) "Fools make a mock at sin." I do not quote this out of disrespect to my opponent, nor of any person present, but from a sense of duty, to show you what the scripture saith, and what my opponent's doctrine teaches.—I do not expect to live long, but while I am permitted to remain here, I wish faithfully to perform my duty to all, and when I speak of sinners, I do not speak against Universalists only, but include all, and also myself, for I verily believe, that since the commencement of this discussion, I have sinned enough to damn a whole world, if God should impute it to them. Now, this I sincerely believe, and therefore confess it thus publicly, in the sight of God, and of my friends, and also of my enemies. And I declare unto you, that sin is not negative with me—I cannot call it nothing. Sin, with me, is sin; and I hope I may view it as such so long as I live, and I shall be more likely to escape its evil consequences. I wish to say as Moses said, who thought sin was a very serious thing, and who has declared that God will, by no means, clear the guilty, that is, of the consequences of their sins, not of the consequences of their nothing; he prays the Lord to pardon the sins of him and the people and to take them for his inheritance, (Exod. xxxiv. 7—8,) or say with David, (Ps. lxxxiv. 10,) "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." Yes, my friends, I would rather be the object of reproach than to cherish sin as a doctrine contained in the scriptures, or to reject the gospel of our Lord and Saviour Jesus Christ. Far be it from me to put a cloak over my sins to hide them from myself or from the sight of men: for I would rather acknowledge them in the sight of God and man, and pray that I might obtain forgiveness for them, through the all-atoning sacrifice of the Lord Jesus, who offered up himself to save sinners from the just pun-

ishment due to them for their sins. But it is not so with my opponent, he thinks that sin is nothing, and of course no atonement is necessary, as God will not punish his creatures for doing nothing. He has hinted to us, however, that a little honesty is necessary, even according to his doctrine; but according to our system, he says, a man may be a little dishonest. I would ask you which system is the most likely to make men dishonest, that which says dishonesty is no harm; it is sin, to be sure, but sin is nothing—the sinner will not be punished; or that system which represents dishonesty as a great sin which God will punish, for he will, in no wise, clear the guilty? But now, while I think of it, let me return this *fan* to the one who was kind enough to loan it to me, if present, lest I should be charged with dishonesty in practice. The christian doctrine does not teach a man to be dishonest: for no christian will rest if he borrow a pin, or a *fan*, till he has returned it to the lender.

Before I close I wish to give you a hint of what will probably be said in relation to the close of this discussion. —You must all have observed the importance which my opponent and his friends have assumed by closing their house upon me; and I wish you to notice this fact, they will say that it has been with me as it is actually with themselves,—that I have been afraid to continue it any longer.

But to return to the moral tendency of the two doctrines:—the holder of the one, says, I am determined, with God enabling me, to forsake all the pleasures and vices of the world, and to seek after God:—the other says, I will indulge in all those pleasures and vices, for they are nothing! You know what follows—you know the ruin that is brought on society in consequence of this pernicious doctrine, and the misery it produces to all who follow its precepts, both single and married. I am not dealing in fiction—I speak that which can be proved, that there is hardly a family in this city but some member of it is more or less contaminated with this doctrine of Universalism, producing wretchedness and misery in those who hold it and those connected with them by the ties of kindred, and you who are Universalists know this statement to be true.

When I was in dear Kentucky, I was conversing with one about the theatre, proving to him the sin he committed in attending such places,—he defended it, and observed, I love the theatre as well as you do your church or closet. I

want amusement and there I find it; neither do I see any more harm in going there than in going to church.—Is not this, generally, the opinion of Universalists, and are there not some of the Universalists present who have honesty enough to confess it?

Thus, then, does the doctrine of Universalism, by making light of sin and declaring it shall not be punished, entail misery upon all the rising generation, by encouraging them to go on in vice and immorality, and to fill themselves with the pleasures of this world, for no harm can come of it; while the contrary doctrine, that which we advocate and which we believe to be the gospel of Christ, teaches to forsake sin and those pleasures which are of a sinful nature, and to embrace the truth contained in the gospel; to follow our divine head, in all godliness and fear, for without holiness no man can see God.—I thank the audience for their kind attention, and the Universalists for the use of their house.—May God bless you all for Christ's sake, Amen.

END OF THE DISCUSSION.

As Mr. Kneeland had no opportunity of replying to the new matter *brought forward in his opponent's last speech, he has requested me to insert the following*

CONCLUSION:

Mr. Kneeland.—As I had pledged myself not to solicit a further continuance of the discussion, my opponent, in his last half hour, became more abusive in his language, and more bold in his misrepresentations. It is a pleasure to us, however, to know that what he has said of Universalists generally, as well as of the tendency of the doctrine, is totally incorrect: though it is possible, that in the heat of his zeal, he might imagine that he was telling something like the truth; and it is equally possible that his bare "word" will be sufficient with many to induce them to receive it as such. All this, therefore, I am disposed to let pass, relying on the good sense of judicious readers to judge between us.

In regard to the text with which his friend furnished him, and with which he seemed to think he had silenced me, it is only necessary to say, that notwithstanding he repeatedly said that the words were the same as in Isaiah xlv. 17, yet they are not so; and even if they were, the text would make nothing against me. David was speaking of an event that was then past, and which has no reference to a future state of existence.—The words in Isaiah xlv. 17, are עד עולמי עד, od oulami od, which are rendered, in the common version, *world without end.* In Psalm ix. 5, they are ועד לעולם, loulam uod, which are rendered *forever and ever.* But let it be understood to have the same meaning and it makes nothing against the universal salvation of those very heathen; for although their names may be completely blotted out of remembrance, yet they may be "raised up at the last day," and have a "new name" given them. See John vi. 39—Rev. ii. 17.

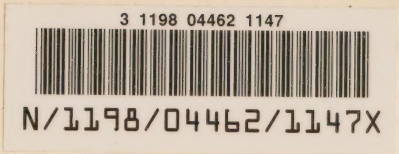
ADDENDUM.

Page 317, line 18, [*"In the Latin it is rendered æturnus. which conveys the idea of never-ending duration, and agrees with the true meaning of aionion."*]

Now see the definition of *æturnus.*

Æturnus, 1 *Eternal.* 2 *Continual, perpetual.* 3 *Lasting, of long continuance, during life.* Ainsworth's Lat. Dict.

We perfectly agree that this is the "true meaning" both of the Hebrew עולם oulam, and the Greek αιωνιον *aionion.* Of course, the punishment of the wicked shall be "of long continuance," even "during life;" that is, *during* the *life* of wickedness. Hence, as it has been contended during the whole debate, in order to prove that punishment will be "absolutely eternal," it must be first proved that *sin* will be *absolutely eternal!*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